# The Academy of Religion and Psychical Research

# 1981 Annual Conference

# PROCEEDINGS

• PSYCHICAL RESEARCH AND MYSTICISM: AN INTERDISCIPLINARY SYMBIOSIS •

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**The Academy of Religion and Psychical Research**

**P. O. Box 614 • Bloomfield, Connecticut 06002**

# PSYCHICAL RESEARCH AND MYSTICISM:
# AN INTERDISCIPLINARY SYMBIOSIS

PROCEEDINGS OF THE

SEVENTH ANNUAL ACADEMIC CONFERENCE
of the

ACADEMY OF RELIGION AND PSYCHICAL RESEARCH

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ACADEMY OF RELIGION AND PSYCHICAL RESEARCH
ANNUAL CONFERENCE, 1981 PROCEEDINGS

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# Preface

The papers in this volume constitute the Proceedings of the sixth annual conference of the Academy of Religion and Psychical Research which was held at the College of Notre Dame, Baltimore, MD June 14-15, 1981. The theme for this conference was "Psychical Research and Mysticism: An Interdisciplinary Symbiosis". While readying these papers for printing I have been struck by some features of them which have come to be very important to me because of their value to me personally, to the Academy, to psychic research in our day, and to the academic world now and in the immediate future.

These papers are valuable to me personally because I am acquainted with the persons who wrote and delivered them, and I believe that each paper was worked out with a genuine desire to achieve truth and an eagerness to use whatever investigative tools the author possesses for the sake of making some progress in the study of the psychic, the mystical, and the relation between them. Further, it was gratifying to discern that during the conference there was no attempted dominance of one technique of investigation, one perspective on research, or the claims of one area of inquiry. And as important as any feature of the conference was the clear presence among the participants of an explicit concern for the humane significance of this highly diversified material. Some evidence of this concern is present in most of the papers. It is, however, the chief concern in the psycho-therapeutic orientation of "Nadir Experiences" by Francesco DiLeo and Joan Kellogg. And I remember vividly when the Rev. George Fisk, who chaired the session on psychic research and life after death, told of his experience with bereaved persons who found comfort in reports of near-death-experiences. This attitude had nothing to do with the vague concept we call "scientific objectivity"; but it had a great deal to do with our pointing the way to the investigative roles of deeply humane concerns and not only to their possible, but their necessary, co-existence with commitment to finding truth.

Because, of its truly interdisciplinary nature, the conference was of great benefit to the Academy. There were in attendance philosophers, psychologists, psychotherapists, clergy, parapsychologists, and specialists in various aspects of religious studies. These thinkers shared their insights, methods of investigation, problems, and conclusions. Those of us who support the Academy are able to find in this a partial realization of the hope for interdisciplinary fulfillment which had brought us as individuals into the ARPR. And this experience gave promise of perhaps even more searching interdisciplinary encounters in the future. The foregoing also means that the conference served the interests of parapsychology in general. For all the participants in the conference had some professional ties to parapsychology. At the very

least the conference revealed the lack of wisdom in interpreting psychical research so narrowly that all aspects of it will yield to empirical inquiry as such inquiry is at present understood.

Finally, these papers are a valuable contribution to the academic world. Here the usual academic-nonacademic distinction is erased. To be sure, the erasing or the blurring of this distinction is not always feasible or desirable. In a more advanced science, such as physics or biology, we are as a rule justified in rejecting nonacademic reflections. Yet this rule is not a safe guide for assessing the nonacademic in relation to all disciplines. So far as my own field is concerned, virtually any instance of highly technical analytic philosophical work would be more satisfactory if its results were systematically checked for their de facto adequacy in every day life. In any event, these essays are strengthened by the inclusion in them of the witness of nonacademic, deeply human concerns and experiences. Thus, Kenneth George Killick writes of his personal experiences with the psychic and the religious. Frank C. Tribbe introduces material from inspirational religious and psychic writing which would not normally be included in academic papers but which very clearly serves to illumine the issues of inspiration and the nature of man with which Mr. Tribbe has been concerned. Howard Mickel writes about the psychic underground which is not usually encompassed in scholarly investigation, established religions, or our daily mundane concerns.

In American professional philosophy there is at the present time some concern for achievement within the profession of what is known as "philosophical pluralism". One reason why it is proving difficult to achieve pluralism is that not enough persons within the profession are asking just what this sought-after pluralism will be. Ideally, it will include an openness to all areas of philosophical inquiry and their possible contributions to the work that any one person is doing. This openness must be based in a willingness to foster all inquiry within the profession and a desire to come to understand the import of the inquiry our colleagues value but which we do not yet appreciate or understand. Hence, it is important that something approaching a true pluralism is represented in these Proceedings. In part this is seen in the East-West session in which Gopi Krishna tells of his perspective on consciousness and reality; Daniel Bassuk tells of some distinctive contributions made by a contemporary Indian seer; and C. Alan Anderson supplements these with the perspective of current Western process philosophy. Also, a propos of of this pluralism is the fact that Frank Dilley uses techniques of analytic philosophy to illumine facets of identification of disembodied spirits--a topic not usually contenanced by analytic thinkers. A new dimension in the history of ideas tradition is offered by F. Gordon Greene whose paper is valuable not only as a historical project but also as a contribution to present near-death-studies. Finally, in a period in which

speculation is sometimes rejected for less adventurous academic activities, it is gratifying to be able to offer here two speculative papers: Steven Rosen's paper on paradigm change and mysticism and Joseph C. Sobus' paper on relations between neurophysiology and altered states of consciousness.

Mary Carman Rose

# WELCOMING COMMENTS

BOYCE BATEY

Let us unite in prayer. Our Lord, and our God, be with us and guide us in the unfoldment of our consciousness so that we think as you think, feel as you feel, speak as you speak and act as you act, out of love for God and out of love for man. Bring us to wholeness spiritually, mentally, emotionally, and physically. Amen.

Members of the Academy of Religion and Psychical Research, members both new and old, welcome to this, the sixth annual academic conference of the Academy. For those of you who are new members I will give a little background on the Academy. In 1972, Richard Batzler, then the chairman of the Churches and Seminaries Foundation Committee of the Spiritual Frontiers Fellowship, thought there ought to be an academic arm of the Spiritual Frontiers Fellowship that could communicate more effectively at an academic level to theologians, transpersonal and humanistic psychologists, scientists, and parapsychologists in the area in which religion and psychical research interface, so that a knowledge of the empirical science of parapsychology and insights it brings to bear upon claims of religion--especially the efficacy of prayer, healing, and survival of some component of consciousness following the death of the physical body--could be communicated more efficaciously to those in academia. The intent of the Academy in its origins was to open a dialogue among these intellectuals and scholars so they better could appreciate the importance of parapsychology for religion.

The Academy of Religion and Psychical Research was founded in 1972 with that intent and purpose; had two annual conferences; and then went into a period of inactivity because of the death of the executive secretary, Shoenberg Setzer. Parenthetically, Shoenberg Setzer as a counselor had mainly emotionally and mentally troubled patients who in addition had difficulties in assimilating and integrating psychical experiences. On Thanksgiving Day as he stood in his study with the Bible in his hand and his eyes closed praying, his patient drew a knife and cut his throat, killing him. As a result of this the Academy became inactive for four years. In 1977 Richard Batzler, then president of the Spiritual Frontiers Fellowship, asked Dr. Walter Houston Clark, the original president of the Academy of Religion and Psychical Research, to resuscitate the Academy. I was appointed as the Executive Secretary at that time.

Our 1978 annual conference at Union Theological Seminary in New York City was on healing. Our 1979 conference in Philadelphia was on psychical research. The 1980 conference in Chicago was on psychical research and the after life. This year our conference is on psychical research, mysticism, and interdisciplinary symbiosis. During this time we also started The Journal of the Academy of Religion and Psychical Research, the name of which, starting with the January 1981 issue, is changed to The Journal of Religion and Psychical Research. We seek to contribute intellectually to members

of the Spiritual Frontiers Fellowship but mainly our thrust is to the scholars and the academicians.

Tonight we are addressing the question of how the academic world perceives psychical research. Our program committee thought that academicians who have a penchant for psychical research in their teaching, whether that be in psychology courses or in courses in philosophy or religion, have a certain intellectual ambiance in their universities that is disconcerting. On the one hand, there is ambivalence about the acceptance of psychical research and yet there is also awareness of the great importance of it. So we'll be dealing with that in some depth tonight. One purpose of the Academy is to open a dialogue, and later you'll have the opportunity of holding this dialogue with the scholars here tonight. During our program tonight and tomorrow we will seek to show the real symbiotic relationship between psychical research and the altered states of consciousness in mysticism, the higher states of consciousness, attempting to bring the insights of the parapsychologists as well as those of the philosophers, psychologists and religionists to bear on the question. We hope you will enter into this dialogue with us. We welcome you to our sixth annual academic conference, invite your participation, your feedback, and are open to questions during breaks. We hope that you will meet here those in the scholarly and academic community with whom you can build a lasting relationship in the field of the implications of parapsychology for religion, for philosophy, for science. Tonight, following our program we will have a meeting in the lounge in Doyle Hall where you registered, with refreshments and opportunity for interchange as you go about seeking the kind of dialogue you want, following your own penchant. This being an academic community, we may tend to use some words that you don't hear ordinarily in other public gatherings. We're scholarly oriented. Some of the papers may be more scholarly than even those of you in the enlightened public may be accustomed to, but that is what the Academy is. The Academy is the Spiritual Frontier Fellowship's first baby. We're growing. We currently have some 290 members of whom some 90 are academic members i.e., those who have the requisite academic degree for their profession. The Reverend Elizabeth Fenske, Pat Fenske, to those of us who know her, is a Jungian psychotherapist in private practice in Philadelphia. She is also the national president of the Spiritual Frontiers Fellowship. She's here tonight to share with you a few remarks on the relationship between the Spiritual Frontiers Fellowship and the Academy. Let's welcome Pat Fenske.

Elizabeth Fenske

Thank you Boyce. As most of you know, if you have a speech prepared or a few words prepared and you follow Boyce, they're irrelevant after that. And such is the case tonight; because I had planned on saying just a few things to you about the nature of Spiritual Frontiers Fellowship. But Boyce has already stated that the three major emphases of Spiritual Frontiers Fellowship are in the realm of prayer and meditation, spiritual healing, and the survival of consciousness beyond bodily death. It was

out of these three emphases that a group of people, as he told you, decided to found an academic wing of Spiritual Frontiers Fellowship. Having served on the original committee, which was then known as the Colleges and Seminaries Committee, it is with a great deal of pleasure that I welcome you this evening to this symposium for the Academy. SFF, as you know, has just finished its annual conference here in this very room. So many of us have been going in meetings since last Tuesday and we're now piggybacking with this conference. Next year, the SFF conference will be in Philadelphia and your executive committee has made the decision that you will again piggyback on the annual conference, so we will be greeting you in my home town, in Chestnut Hill College, which is out in the old Germantown Chestnut Hill part of the city. But at this time, it gives me a great deal of pleasure to say welcome to you who are a part of the Academy of Religion and Psychical Research. SFF is proud to have you as a part of us in this way and we trust that you will enjoy your stay and that our minds will all be enriched for having had this experience together. Thank you.

Boyce Batey

Dick Batzler is a United Church of Christ minister. He is the head of a New Life clinic and has a particular ministry of healing. For four years he had served as the President of the Spiritual Frontiers Fellowship. He is a psychical researcher, a teacher, a lecturer and a very devout minister. As the current President of the Academy of Religion and Psychical Research, the President last year and at the Board of Directors' meeting this afternoon, reelected for a second term as President of the Academy of Religion and Psychical Research, he leads us. Let's welcome Dick Batzler.

L. Richard Batzler

First, I want to thank all of you for your presence here. We appreciate your interest, your support; and as Boyce has indicated we look forward to some good interchange of ideas. I want to comment on the title of our seminar: Psychical Research, Mysticism, and Interdisciplinary Symbiosis. I think this title tells a lot about the Academy. In this so-called 'new age' there are a number of dynamics several of which tie in with our work here over this weekend. One is convergence. We see convergence all around us. We see it in the cities, the rural and the urban, the megalopolis convergence. We see convergence in East and West in terms of philosophy. We see it in races. So convergence is a dynamic that we are all involved in one way or another. And as I looked at the title, "Interdisciplinary Symbiosis," I was interested in the Greek derivation of these words. Interdisciplinary Symbiosis characterizes the idea of convergence, and it's good that we can be a part of this convergence, commitment is another dynamic of our new age. And I see this in the word research. That word means to search again. It means to continue

to search. This is the journey that each of us is on in the life of the psychical, in the life of the spiritual. We're seeking to look, to seek, again and again to find that which is truth. It is good to be a part of an organization that is committed to seeking truth. Then there is community. A community, a communication, a covenant community, we might say, if we look at the word mysticism. Mysticism speaks about unity, a union; and we come as promoters, as advocates, as vehicles, as instruments of a community that seeks to commune and communicate not only with the transcendent being but with one another.

So, I guess what I'm saying by way of welcome is that we're coming together not only with a lot of head experience and expectations; but we're coming together with heart, because the convergence and the commitment and the community, to me, all speak of faith and hope and love. We talk a lot about "bottom lines" today. This, to me, is what humanity is all about and for us to be on that forefront as members of the Academy or friends is a grand adventure, a great journey and a blessing for each of us. So, welcome again. We pray that God will bless, open your mind and heart in these times together.

SESSION I

HOW THE ACADEMIC WORLD PERCEIVES PSYCHIC RESEARCH

# THE PSYCHIC UNDERGROUND IN AMERICA: ITS SIZE, SHAPE AND SIGNIFICANCE

Howard A. Mickel

Abstract: Nearly 20% of the American population has frequent paranormal experiences which are highly significant to them and frequently life-changing. These do not speak of their experiences and form a "psychic underground". The author makes some suggestions concerning the role of the academic world in exploring and publicizing psi phenomena.

INTRODUCTION. My studies have convinced me that there is a vast 'psychic underground' in America: millions of Americans are having spontaneous psychic experiences--near-death experiences, mystical experiences, out-of-body experiences, contact with the dead, and a variety of ESP phenomena. But the experiences of these individuals are largely invisible in society; not because these phenomena do not occur but because our definition of social reality, our plausability structures, do not allow for the existence of these phenomena.[1] Individuals who have psychic experiences are frequently thought by others to be odd, unbalanced, even crazy. Those who have these experiences are aware of this and are reluctant to talk about their experience with others, and often feel confused and frightened. When they do try to share their experience, frequently others back away from them or employ various strategies to change or suppress the subject. Persons in the 'psychic underground' report experiences which transcend the normal definitions of time, space and selfhood. They are 'off the map' of social reality and have greater invisibility in society than Thomas Luckmann's "invisible religion" of the private sphere.[2]

When scholars and laypersons stumble into the 'psychic underground' they are amazed and unprepared for its size. Looking at the results of his nation-wide sampling, Andrew Greeley was astonished: "Almost a fifth of the American population reports frequent paranormal experiences, a finding that dazzles our social science colleagues as it does us. How could such an extraordinary phenomena be overlooked for so long?"[3]

DEFINITION OF TERMS. When I say a vast number of Americans have psychic experiences, I mean that if you ask persons in an accepting environment or study surveys, large numbers of Americans will indicate they have had near-death experiences, mystical experiences, out-of-body experiences, and a variety of ESP phenomena. My focus will be on these spontaneous psychic experiences, not magic, fortune-telling, witchcraft, astrology, or popular occult

phenomena. My approach will be operational not theoretical, focusing on the surveys of persons who report psychic experiences, the impact of these experiences on their lives, and the significance they have for them. I will leave to the psychologist of perception the question of how these experiences occur and set aside the philosophical and theological question of what is the ultimate source of these psychic experiences. My approach, however, is not that of a sociologist whose concern is learning more about the structure and function of society; but that of a humanistic scholar who studies sociological data and literature and history to learn more of the spiritual significance of psychic experience in America. I will begin by surveying five major psychic experiences, starting with the most vital ones: the near-death experience, the mystical experience, the out-of-body experience, contact with the dead and ESP. Then, close by making some observations about the significance of the 'psychic underground' for American spirituality and the stated goals of this Academy.

THE NEAR-DEATH EXPERIENCE. The most vital psychic experience--the one whose impact seems to be the strongest on those who have it--is what Raymond Moody calls the near-death experience (NDE). There are a variety of estimates of how frequently NDE occurs; but I will use Kenneth Ring's conservative estimate that 39% on the brink of death have a NDE.[4]

The NDE is, as I see it, not a single psychic experience but a cluster of psychic experiences which have a strong cumulative impact on those who undergo the experience. An excellent case which illustrates the cumulative impact of the NDE involves Mr. Ralph Duncan, a 50 year old man who was being treated for leukemia in a Denver hospital in 1974. He was pronounced dead by his physician. Mr. Duncan saw his own body from a position near the ceiling. He could see the hospital staff trying to resuscitate him. He reported moving through the ceiling into a dark area, where he felt there were persons but he could not see them. In the distance he saw a bright, white light. As he got closer, he also saw an old white haired man, with lightening coming out of his eyes, who said, "it's dead." Mr. Duncan felt those words meant that his leukemia was "dead", an interpreation he feels is confirmed by the fact that he is still alive six and a half years after the event when his physician, he reports, had given him only two years to live. On the way back from the light, Mr. Duncan heard, telepathically, the message that he was to tell his doctor the way to cure leukemia was to heat the body and then cool it. He told his doctor who apparently dismissed the subject. Since 1978, the International Hospital in Chicago has been using whole body hyperthermia as a form of cancer therapy. The body is heated to 107.8 and then cooled with promising therapeutic results.[5] For a long time Mr. Duncan could not talk about his experience without great emotion. About two years after the experience, a chaplain gave him a copy of Moody's Life after Life,[6] and he found those experiences very much like his own.

In Mr. Duncan's case, we find a cluster of psychic experiences--which include the five psychic experiences we are considering. His

NDE started out with an out-of-body experience; he appears to have an incipient or potential experience of contact with the dead, then a telepathic message. The feelings of peace and spiritual awe fit the mystical experience. Finally there is a report of spiritual healing. I see the NDE, in general, as the most vital of the psychic experiences we are studying. Being a cluster of psychic experiences, which occur while individuals are on the brink of death, its impact is significant and powerful. It is, in fact, a paradigmatic instance of psychic experience which allows us to see in dramatic and fully-realized form the effect in less vital form in other types of psychic experiences.

What are the effects on the lives of those who have NDE's? Kenneth Ring reports that those who have NDE's are more religious after the experience than those who are on the brink of death but do not have a Moody-type NDE.[7] There is a greater awareness of God's presence; a renewed sense of the importance of love, caring, compassion;[8] a transcendence of the fear of death.[9] In reflecting on his data, Ring calls the NDE "seed experiences."[10] They are: (1) essentially moments of revelatory spiritual insight. (2) They are "seed" experiences which take time to germinate. (3) They serve to redirect a person's life and open spiritual awareness. (4) They lure the person to bring his life more into line with the insight of the NDE. I will call this effect a "spiritual awakening." I use this term because it seems to find its natural setting in the beginning stages of the "Mystic Path" which Evelyn Underhill discovered in the lives of mystics both east and west.[11] Something like the first two stages of the "Mystic Path" seems to occur in the lives of those who have NDE's and, as I shall try to show, occur at less intense and complete levels in other psychic experiences. The NDE, when it appears in a vital form, can result in "spiritual awakening" which appears to involve: (1) less concern with material goods, status, and success; (2) being opened to a spiritual awareness; and (3) lured to live one's life more in conformity with the intrinsic meaning of that experience.

While there is an increased sense of inner religiousness among those who have a Moody-type NDE, there is evidence that there is a tendency for NDE experiencers to move away from the church. Kenneth Ring suggests that the NDE produces a "cosmic" view of religion for which no theological doctrines are adequate; a "feeling that organized religion may be irrelevant to or interferes with the expression of the inward sense of religiousness."

Yet the near-death experience, which frequently results in a "spiritual awakening," takes place in a 'psychic underground'. "Physicians in this country don't hear these stories," says Dr. Michael Sabom, Assistant Professor of Cardiology at Emory University. "Doctors don't listen and patients don't tell them. The stories are very personal and hard to put into words, and people are afraid others will laugh at them. So they keep the experiences to themselves, sometimes for years."[12] At times, as was the case with Mr. Duncan, there is an understanding chaplain who helps the patient cope with the experience. But others are not so fortunate. Moody tells of the boy who tried to tell his minister of his NDE. But, "he told me I was hallucinating so I shut up."[13]

MYSTICAL EXPERIENCE. Mystical experiences may not properly be psychic experiences. They do, however, fit into our definition of psychic experience in that in the mystic experience the limits of self are blurred and transcend the 'normal' definition of selfhood. Moreover, mystical experiences are, as we shall show, frequently associated with psychic experiences and like psychic experiences serve as a stimulus for spiritual awakening. So I will consider mystical experiences along with psychic experiences because they have several close associations and similar functions.

It is difficult to get an accurate reading on exactly how many Americans have mystical experiences, perhaps because of the ineffable character of these experiences. In a national random sample in 1973, Andrew Greeley asked, "Have you ever felt as though you were close to a powerful spiritual force that seemed to lift you out of yourself?" Thirty-six percent of his respondents said they had that experience one or more times.[14] In 1964 Rodney Stark and Charles Y. Glock found that 45% were sure "they had a feeling that [they] were somehow in the presence of God."[15] A majority of the readers of Psychology Today who responded to a questionnaire in the magazine in 1974 felt in 'close contact with something holy or sacred.'[16] Abraham Maslow, who did a great deal of exploratory interviewing on "peak experiences" or brief mystical moments, felt confident that if one allowed individuals to talk about their experience in their own terms, one would discover that almost everyone would report a peak experience. Maslow's speculations were confirmed in Robert Wuthnow's opinion through his Bay Area study: Maslow is right, "if questions were asked about a variety of peak experiences, virtually everyone would probably have at least one."[17] It is difficult to encapsulate the multidimensional mystical experience in questions that appear in surveys, but a conservative estimate suggests that 36% of Americans may report having a mystical experience.

What important effects does the mystical experience have on those who experience it? Maslow felt that the ultimate trademark of the mystical experience is the feeling that this does touch reality... "a sense of completeness, wholeness; other forms of so-called reality were not wholly real, only particles of reality"[18] Many reported to Maslow it was the most important event in their lives, one they wanted to happen again. In the Psychology Today survey, 28% said it was the most significant moment in their lives.[19] In his Bay Area Study, Wuthnow found that of those who reported experiencing a "harmony with the universe," 22% felt it had a lasting influence on their lives.[20]

At times, mystical experience, Maslow says, serves as conversion experience, or less powerfully as catalyst for therapeutic change. At other times, there is no change at all. Maslow's observations receive important confirmation from Wuthnow's Bay Area study.[21]

Maslow found that those who had a peak experience felt they could have a "good death," neither inviting nor being afraid of death.[22] Bucke contends that in the moment of "Cosmic Consciousness"

there comes an "elimination of the fear of death."[23]

Robert Wuthnow finds more confirming evidence of Maslow's observation. Those who have peak experiences differ from those who do not. They find "their lives more meaningful, feel more assured of themselves, and think about the question of meaning and purpose more than non-peakers."[24] As far as ethical matters are concerned, Wuthnow found peakers to be less materialistic, less status-conscious and more socially concerned than non-peakers. Since this survey was made at one point in time, it does not establish that peak experiences stimulate these values. However, these values may nourish peak experiences, just as peak experiences tend to nourish these types of values.

When one looks at the list of characteristics Maslow observes in those who have brief mystical experiences--seeing the world in terms of spiritual values, awe, wonder, becoming more loving, becoming relatively egoless, losing the fear of death--we realize we are in the environment of the "spiritual awakening."

However, the contemporary mystic might have a difficult time finding acceptance in the contemporary Roman Catholic church or in the Protestant church. Andrew Greeley gives this report of his experience as a Roman Catholic seminarian: "If a bona fide mystic had ever shown up at St. Mary's of the Lake Seminary in the years between 1947 and 1954, he wouldn't have lasted three months."[25] Notwithstanding the vital importance of this experience to the mystic, not one person who had a mystical experience in one study reported it to their minister.[26]

OUT-OF-BODY EXPERIENCE. Charles Tart coined the word out-of-body experience (OOBE) in 1960 to avoid the theological judgments implied in terms such as astral body. An OOBE means that a person seems to perceive the world from a location other than that of his physical body.[27] When you ask Americans if they have had an OOBE, a surprising number of them report they have. In 1954 Hart asked 155 college students if they had ever had an OOBE. Twenty-seven percent said they had: most of these having had the experience more than one time.[28] Celia Green asked 380 Oxford undergraduates in 1968, "Have you ever had an experience in which you felt you were out of you body?" Thirty-four percent replied they had.[29] The first random survey of OOBE's was conducted by Palmer and Dennis in 1975, using 1,000 students and townspeople from Charlottesville, Virginia. Of these, 25% of the students and 14% of the townspeople reported having an OOBE.[30] In an excellent survey of the literature of OOBE's, Susan Blackmore indicates she is suspicious of these results. In a small survey of parapsychology students who had received lectures on the OOBE and clearly knew what the question meant, only 10.6% affirmed they had an OOBE experience.[31] Clearly, larger and better controlled surveys are needed. But at present, it seems best to assume that from 10 to 33 1/3% of Americans may report having an OOBE.

What is the impact of OOBE's on those who have them? Fortunately, three psychiatrists--Drs. Stuart Twemlow, Glen O. Gabbard, and Fowler C. Jones--have recently conducted a large scale survey that throws light on this question.[32] In response to an interview

in a national magazine, the research team obtained 339 individuals who reported an OOBE and 81 who did not. A variety of questionnaires, psychological scales, and a "well validated psychological health scale" was sent to the subjects. Eighty-five percent termed it "a very pleasant experience" and a "lasting benefit." Sixty percent felt their life was changed by the experience; fifty-five percent felt it was a "spiritual experience." Forty-three percent said it was the greatest thing that ever happened to them. Sixty-six percent said the OOBE gave them a sense of purpose and showed them "new possibilities and realities." For the preponderance (85%), the OOBE opened them to introspection about major life change and life assessments. The OOBE experience, like the NDE and the mystical experience, affected a change toward a belief in survival after death (66%). After the experience, eighty-five percent became interested in psychic phenomena and 43% felt they possessed psychic abilities. However, like those who have the near-death experiences, data indicate that there is a drastic drop off from established religions.[33]

Immediately after the OOBE experience, 74% indicated they talked to others about their experience; but the study does not indicate if this communication was restricted to family and close friends or more generally shared. But many were confused (27%), upset and frightened (25%), and kept it a secret (28%).[34]

THE RELATIONSHIP OF NDE'S, MYSTICAL EXPERIENCES, AND OOBE'S. I have surveyed three major psychic experiences--the near-death experience, the mystical experience, and the OOBE--and have noted that they each take place in a 'psychic underground' and tend to open the individual to a 'spiritual awakening.' Now, I wish to move a step deeper and suggest that these are not three separate and distinct experiences, but rather experiences that overlap and interpenetrate one another. They may be different avenues, which, depending on their vitality, reach common specific levels of consciousness. The out-of-body experience merges with and penetrates the mystical experience. For example, Twemlow, Gabbard and Jones in surveying their OOBE study remarked: "The data is quite reminiscent of the categories used to describe peak and plateau experiences and mystical religious experiences: for example, the sense of unity, transcendence of time and space, sense of objectivity and reality, a noetic and sacred quality, a deep position mood state, and a quality of ineffability."[35]

At the same time, Twemlow, Gabbard and Jones find that those who have an out-of-body experience have experiences usually associated with the near-death experience, when the OOBE experiencers are not on the brink of death: awareness of departed loved ones, a brilliant white light, a presence of guides or helpers, a tunnel experience, and a sense of border/limit.[36] Dr. Mary Carman Rose found that individuals' accounts of mystical experience were closely related to psychic experiences. Reports of mystical experiences might include references to OOBE's, clairvoyance, and experiences of encounters with the dead.[37] These observations suggest that while parapsychologists may find it convenient to focus or restrict their research to conventional psychic phenomena that can be studied in the laboratory--ESP and PK--those of us who study psychic phenomena

as humanities scholars may find that mystical experiences and psychic phenomena are inextricably woven together at an experiential level in their nature, function and significance and need to be studied in this gestalt.

APPARITIONS. When Andrew Greeley made his survey of paranormal experiences in 1973, he asked, "Have you ever felt that you were really in touch with someone who had died?" Twenty-seven percent of his respondents said they had.[38] Greeley was astonished: "Think of it, fifty million Americans have experiences which convince them that they have contact with the dead."[39] Among widows and widowers who had a meaningful relationship with their spouse, 51% indicated they have had contact with the dead. Greeley was so unprepared for this response that he failed to ask questions that would make clear how the respondents made contact with the dead. Fortunately, W.D. Rees conducted a survey in several communities in Great Britain in 1971 among widows and widowers with results similar to Greeley's with this breakdown:[40]

Widows and Widowers

47% contact with the dead
39% felt the presence
14% saw the presence
13% heard the presence
12% talked to the presence
3% touched the presence

At a lecture I gave at a meeting of Friends of the Library, one hundred persons, mostly older Americans, filled out an anonymous survey. Forty percent indicated they had contact with the dead. John Palmer in a 1979 random survey of 700 townspeople and 300 students in Charlottesville, Virginia got much higher results: seventeen percent of both groups reported an experience of an apparition.[41] In summarizing these results, one may expect 25% of Americans to contend they have had contact with the dead. Those I have spoken to seem especially hesitant to speak of their experience. Several times I was told that generally they did not tell anyone outside of their family. In W.D. Rees' study in Great Britain, not a single widow or widower told their physician about their experience.[42]

EXTRA-SENSORY PERCEPTION. If you ask Americans whether they have had something called an "ESP experience," the majority will say they have. In his national sampling, Greeley asked: have you "felt as though you were in touch with someone when they were far away (extra-sensory perception)." Fifty-eight percent of Americans report having had some type of ESP experience at least once or twice and eight percent have it often.[43] When Wuthnow, in his Bay Area survey, asked his respondents if they had an ESP experience, 54% of the younger people and 47% of the older people responded affirmatively.[44] In other words, one out of every two Americans reports having an ESP experience, a finding that surpassed the "highest estimates" of Wuthnow and his colleagues at the University of California at Berkeley. It is not clear from the data how significant these experiences are or if those who have ESP experiences have

difficulty sharing their experience with others. My own observations would be that they are not as vital as NDE, mystical experiences, and OOBE's and are not experiences that are as deeply an 'underground.'

While those who experience psychic phenomena are frequently felt to be odd, strange, or unbalanced, there is no data that I know of that suggests that Americans who have psychic experiences are anything but normal, physically healthy individuals. On the basis of personal interviews, surveys, and psychological well-being scales, Greeley clearly summarizes his personal findings:

> People who have paranormal experiences, even frequent experiences, are not kooks. They are not sick, They are not deviants. They are not social misfits. They are not schizophrenics. They are not drug freaks. In fact, they may be more emotionally healthy than those who do not have such experiences.[45]

When Greeley showed the results of his work to Professor Norman Bradburn of the University of Chicago, who had created the psychological scale, he responded that "he had seen no other variable that correlates as strongly with psychological well-being as does frequent mystical experience."[46] Greeley's findings are not unique but are consistent with the data and observations: Moody,[47] Ring,[48] Wuthnow,[49] Twemlow-Gabbard-Jones,[50] and Maslow.[51]

Let me summarize my findings and major interpretations of this survey:

1. The vast majority of Americans report having spontaneous psychic experiences: 40% on the brink of death report a Moody-type near-death experience; at least 36% claim having a mystical experience; more than 10% a sense of being outside their physical body; 25% report contact with the dead; over 50% report ESP experiences.
2. The high frequency of psychic experiences in America have largely been invisible, amazing sociologists and exceeding the highest estimates of scholars because psychic experiences are "off the map" of social reality.
3. Those who have psychic experience are reluctant to talk about their experiences for fear of being ridiculed or thought odd or crazy, and they are largely without institutional psychological or spiritual support and direction.
4. However, major studies completed indicate that those who have psychic experiences are at least as normal as other Americans, and mystics rate exceptionally high in psychological well-being.
5. The major impact of psychic experiences is to simulate "spiritual awakening" of a lesser or greater degree which provides renewed meaning, value and purpose in the lives of those who respond to the intrinsic meaning of these experiences.

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5. The major impact of psychic experiences is to simulate "spiritual awakening" of a lesser or greater degree which provides renewed meaning, value and purpose in the lives of those who respond to the intrinsic meaning of these experiences.

6. There is a significant tendency for some of those who have the more vital psychic experiences--the near-death experiences, the mystical experiences, and out-of-body experiences--to drop away from the church.

ROLE OF THE ACADEMY. In this important stage in American spiritual life, the Academy stands in a unique place--at the juncture of the two most important streams in history, religion and science--to facilitate the emergence of the 'psychic underground.' What is the role of the Academy?

My first response is cautionary. The Academy in its public responsibility cannot be manipulative. Its members must not be seen as proselytizing on behalf of a creed, doctrine, idea or spiritual teacher. However, the Academy, like all professional organizations, has a responsibility to make available to the public the results of its discipline and work. It must do this, of course, in an academic way. That is to say, the member of the Academy must take vital themes, offer balanced presentations of these themes, reflect on their significance and offer them in a perspective which helps people make decisions about their personal and collective future.

In line with this understanding of the responsibilities of scholars in the Academy, may I suggest these possibilities for discussion:

1. Continue to produce scholarly and popular articles that remind our contemporaries that some of the deepest insights into the nature of psychic experiences and guidance for their actualization can be found in the world's spiritual traditions.
2. Cooperate with professional organizations of ministers, psychiatrists, psychologists, physicians, nurses, and other helping professionals in establishing professional guidelines for helping those who have vital psychic experiences (such as the near-death experience) cope with the experience.
3. Create exhibits on a variety of PSI themes that could be set up in the narthex of a church, lobby of a hospital, a bank, a city building, the hotel of a professional conference, that would make the public aware of the basic facts about psychic experiences, the significance of these experiences to those who have them, and the ways psychic experiences are studied in the U.S.
4. Support a national PSI Awareness Day on college and university campuses across the country that would acquaint the public with the basic features of the interface of religion and psychic phenomena through lectures, panels, exhibits, films and ESP tests.

5. Cooperate with others in establishing a PSI hot-line in the U.S.
6. Cooperate with others in writing a book or a series of booklets that would describe the main features of the most frequent spontaneous psychic experiences, as well as hallucination, waking-dreams and allied states of consciousness.
7. Empower the Executive Board to make news releases on public issues involving psychic experiences about which there is a scholarly consensus in the Academy.

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# RESPONSE TO PROFESSOR MICKEL'S PAPER

Walter Houston Clark

I suppose in greeting you I might quote a little boy who came to Sunday School for the first time and I asked him whether he was troubled with evil thoughts. He said, "No, I enjoy them." Without identifying any of you with evil thoughts, may I say that I enjoy being here, being asked to appear before you tonight. In general, I find Professor Mickel's paper an exceedingly important and able paper with which I agree in very large part. There is no doubt in my mind that our academic society has been impervious to ideas of this kind for many years, and perhaps against the background of the enlightenment of two hundred years ago the influence of which is still with us. Nevertheless there are signs that the academic world is getting at least a little more pervious to ideas of this sort. I recall that when I went fresh from work at Harvard in a course on the Bible that there was nothing, no miracle in the Bible, for example, that I couldn't readily explain away; and it has only been in recent years that my mind is beginning to reconsider some of the prejudices of my earlier days. Particularly, after receiving my Ph.D., I started to teach psychology and several undergraduate courses. As I look back on some of the issues with which we dealt in those courses, I'm amazed at the triviality of the ideas and that I could have taken them quite so seriously as I did in my more or less youthful enthusiasm.

I would like to add one area to the five areas that Howard Mickel has reported as those in which there has been a new awakening. That is the field of healing which certainly has been very much to the fore as our S.F.F. conference here has shown. I remember the first time that I was introduced to the idea that maybe there was such a thing as healing. It was when I read in a psychological journal of the researchs of Dr. Bernard Grad, the biochemist at McGill Medical School, on healing where the healer laid his hands on flasks containing water and then that water was used to grow plants. The plants that had the healer's hands laid on them grew much faster than those that didn't have that benefit. In such ways a mind, I suppose, gets originally prejudiced, gets awakened to new areas.

I would like also to say some things about mysticism which I consider as probably the most important area, not just for religious people but for non-religious people as well. Concerning this William James has said, "The mother sea and fountainhead of all religions lie in the mystical experiences of the individual. All theologies and all ecclesiasticisms are secondary growths superimposed." Certainly what goes on in the typical theological school is a great deal of activity and concern about these secondary influences: theology and ecclesiasticism with almost no attention paid to mystical experience. I can think of two theological schools where I've taught in both of which there was only one other person and myself who were interested in what William James felt was the core of religion. This helps to explain why one of the most uncomfortable places for a mystic to be in is a modern theological school.

There is, perhaps, one minor exception that I might take to Howard Mickel's conclusions. I think it is hard to say that all mystics and all people who have experiences of this kind are completely normal. If you let me quote from my favorite author, William James, once again, here is what he had to say about psychopathic personalities: "What then, is more natural than that this temperament (what he means by this is the psychopathic temperament) should introduce one to regions of religious truth, to corners of the universe, which your robust Philistine type of nervous system, forever offering its bicepts to be felt, thumping its breast and thanking heaven that it hasn't a single morbid fiber in its composition would be sure to hide forever from its self-satisfied possessors."

If there were such a thing as inspiration from a higher realm, it might well be that the neurotic temperament would furnish the chief condition of the requisite perceptivity. I think we must acknowledge that it is the sensitive nervous system that is apt to receive ideas from a higher realm and that the sensitive nervous system is much more apt to get out of kilter. George Fox, for example, one of the great mystics of his day, was hardly a model of mental health in every aspect of his life. St. Theresa of Avila was little more than a complaining hypochondriac until her first vision in her early forties.

I thought I might bring to your attention one of the most remarkable students that I ever had when I was teaching psychology at a theological school. This woman had a comfortable teaching position at a state university and had an experience that she couldn't explain to herself. She went to her pastor, and he was even more at a loss. He gave her the dubious advice to go to his own seminary in order to find out what it was all about. Here's what she wrote. Maybe some of you know something of Blaise Pascal, the great French mystic and mathematician. He wrote down his mystical experience and then, I suppose, dispairing of telling anybody about it, he sewed it up in his coat where it was not found until after his death. At any rate, this is the account that my friend had written of her experience:

> "First: timelessness. Secondly: spacelessness. Three: deep quiet, vibrant, not excitement. Four: described better by what it is not, not sleep, a dream, daydreaming, saw or heard nothing, yet, all coming from outside. I was not there nor anywhere in this familiar world, but definitely being. Five: I was as a being, almost formless. Time dropped out but invaded all. Six: It was another world, magnificent, vibrant, joyous, dynamic, more. There was moreness, not different from this world but more. I was in it, through it, participating in it, not an observer. This awareness was sudden, yet timeless. This other realm was very real. Not a glimpse but the whole of it was there. Did not want to possess it or reject or love, no feeling toward it but in all being. Too close to respond or react to it but in it. Seven: Afterwards, agonizing loneliness.

> Could not give it, explain it, share it, yet it had to be shared. Given. Felt a part of all mankind. Suffered intensely with people. Loved them within themselves yet was separated from them. They could not receive what I wanted to give. Eight: Love, power, truth, Christ, God, intensely real."

Afterwards she found an enhanced ability to relate to people and a heightened interest in religion. She resigned her position at the suggestion of her pastor to come to study theology. A friend of long standing, that I consulted about her, testified she had changed from the self-centered, thoughtless, inconsiderate person she had once been, and students began to come to her to ask her to help them with their problems. The counselling of this woman was, by far, the most interesting counselling experience that I ever had. Typically, she would come into my office in fear and trembling and then spontaneously without my doing anything about it, she would go into a trance and direct towards me expressions of a kind of hatred and dislike that I've never seen on anybody else's face. Then she would come after me physically. I suppose that I would have given her up at that point and called the police, but I always felt that I could defend myself pretty well and I knew that this meant that there were problems in her unconscious that she was working out partly through these attacks which went on until I resigned my position in order to go to another campus.

I tried to find a psychiatrist who would take her on, but when they heard about her symptoms they gave her up and she would come, maybe once a month or maybe oftener, to visit me on this other campus. These attacks continued until one time after a consultation with her, I was able to persuade Dr. Timothy Leary to give her a dose of psychedelic drugs. After that the attacks completely ceased. I wouldn't say that she became suddenly completely normal in every respect, but the greater part of her problems seemed to be over. I'm simply telling you that because, certainly, you could hardly say that this woman, as a result of her mystical experiences, had become normal. I, one time, pointed out to her the probability that her mystical experiences had released these suppressed experiences that came from her girlhood and early adolescence. Immediately she said, "I would rather be dead than be the woman that I was before my experience." I give you this as a kind of commentary on the paper that we have just heard. I might say that eventually she became sufficiently normal to graduate. She was ordained and for many years carried on a successful ministry. At one point in my treatment of her I suggested that it might be helpful if she painted her feelings. As a result I got, first of all, a series of crude if not gruesome paintings until, after a while, gradually, a white bird would appear in these paintings and that started her off on a career as a painter. After she was pretty well through with her ministry she grew into quite an able painter. I feel sure that she might well have become one of New England's very notable artists had she not died, unfortunately, this past year.

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PANEL: HOW PSYCHICAL RESEARCH HAS ENHANCED THE WORK OF ACADEMICS AND HOW THEIR WORK HAS BEEN LIMITED BY THE ACADEMIC WORLD'S LACK OF APPRECIATION OF AND OPPOSITION TO THIS FIELD OF INQUIRY.

PANELISTS

C. Alan Anderson, Moderator

Walter Houston Clark
Frank B. Dilley
Howard A. Mickel
Steven M. Rosen

Alan Anderson: We move now from the underground to an area above ground but in a rather stranger community than that in which we have been talking. So far today during the SFF conference we talked about the overall populus, whereas now we shift our attention to the academic community. I'm pleased to be here to introduce this panel because of the importance of our topic. Beginning with Howard Mickel each panelist will talk about ten minutes. After that we will have dialogue between the panelists and the audience.

Howard A. Mickel: I've been teaching a course called Psychic Phenomena about three years now. When Huston Smith wrote The Forgotten Truth I thought at last we had a great textbook and nobody will claim that this course is not academically respectable. So I created the course; and you can teach a course for a year or two without going to the curriculum committee. After that time you have to present your course outline and other materials to the curriculum committee. The curriculum committee turned my course down, without giving any reason. They let me come back, and they said there wasn't enough bibliography. So I added an annotated bibliography of fifty books. Then they turned it down a second time. A couple of the men were sort of hard-nosed about the subject. There was another faculty member who had a course called Sports in America, and that apparently did not make the muster either with the curriculum committee, because the Chairperson of the curriculum committee, when someone asked him "What's on the docket today?", said, "spooks and sports." Now when the curriculum committee turned these two courses down and another course on motherhood, they were heard to remark in private that they would never pass certain courses offered by the Women Studies Program or the American Studies Program. Several people on the faculty, felt then that it was time to look at the curriculum committee. So there was a faculty meeting and the curriculum committee was expanded and revised. Then I came back to the new committee and they passed my course.

Now we have a group in the Academy of Religion interested in teaching psychic phenomena, and we get together in a workshop. Most everyone who is in the workshop is teaching these courses which are very well received by students. They all say they haven't had much trouble with the faculty; but the

faculty look at them in a funny way, although there's nothing definite that's said or done. I find that some faculty members will come to me in the dark of the night and tell me they are interested in this, but when we are all together they don't mention it. So the underground exists in the academic world, too. I think the underground is emerging on campus just as it is throughout the United States.

When I studied theology, I studied Rudolf Bultmann, the preeminent New Testament critic, who said the key issue is how to reinterpret Christianity for our day. How do we de-mythologize it? He said we have to extract the perennial message of the New Testament from the mere temporary and transient; and in general that meant that you jettison psychic phenomena. Christianity, however, is a basic relation between man and God in which man receives grace from a transcendent God. The theologians didn't deal with this. I can see how my education, even though it was a very fine education, didn't deal with the subject of psychic phenomena except in a liberal way in which most of the healings and events were passed over super-scientific happenings that were misunderstood by earlier people. I think that now we are in a new kind of climate, a new world view, in which people are willing to say maybe that old world view is not exactly right. What has tempted me is that you can't depend upon the cultural trends. You can't depend on approved stances. You have to look very cautiously at the data, come to your own conclusions and even if ninety-nine voices say "NO," you have to look at the data and perhaps say "YES". When you get together with a few more of these voices and you all say "YES", then your voice gets deeper and you say "Yes, of course."

Frank Dilley: I think the lack of appreciation that you mentioned is shown by the fact that none of us up here got one of those genius prizes from the MacArthur foundation. It's very hard to talk about these subjects in an academic setting. I think all of you know the prejudices are all against it. Talking about it quietly is one way to get the subject introduced. I don't have any horror stories to tell about any kind of persecution in terms of teaching courses in psychic research or survival of death, in the university setting, simply because the university entirely ignores everything that I'm doing. My department members can't do anything about it since I'm a full professor and chairman of the department. But I suspect that once people are more aware of what is going on there will be some repercussions. Philosophers are allowed a certain amount of strangeness and interest in strange topics. Most people don't know what we are talking about anyway, and they give us a lot of tolerance in terms of the kinds of things we are allowed to talk about. I've been interested in psychic research as an avocation for a very long time. I read the early Rhine material and got from Rhine back into the British society. My interest in body-mind relations and the relation of consciousness to the human brain inevitably took me into altered states of consciousness and into the question of how ordinary consciousness and ordinary brain states are related to each other. It becomes increasingly clear that if you do separate consciousness from ordinary brain states, as you have

to once you recognize that thoughts are not electrical, then you are plunged right in the middle of questions of psychic research. The relations between the human consciousness and the human brain have to be talked about in ways that are similar to extra sensory perception, PK, and things of that sort.

I suppose it's because I'm a philosopher and approach the subjects that I teach philosophically, it hasn't aroused very much difficulty yet. But as the visiting lecturers come to the university giving lectures on parapsychology sponsored by the philosophy department, then either trustees or presidents will start getting very much concerned. Any of you who are philosophers would be interested, I hope, in attending the first meeting of the Society for the Philosophical Study of Parapsychology. We plan to have meetings in conjunction with each of the regional philosophical association meetings if interest warrants, but at least at the eastern meetings this year and hopefully forever after.

Steven Rosen: I must begin by saying that I am not a full professor, just an associate professor. I have one more step to go and I am not sure I'm going to make it. I got interested in parapsychology by a very devious route. My background is in Experimental psychology. I have a degree in Experimental Psychology that I got in 1971. Thank the Lord, I was not interested in parapsychology before getting my degree; because if I had it would have introduced horrible conflict in my life that may have prevented the blessed day from ever occurring that I got the degree. It was after getting my degree in 1971 that I became interested in certain interdisciplinary problems, problems that had to do with the relationship between psychology and theoretical physics. I then got into the literature of general systems theory, and was completely satisfied with what I saw there. I went from there to a study of the philosophy of physics, and the philosophy of mathematics. I woke up one morning with the conviction that there must be something to psychical experiences, although I had rejected it completely before then. My motivations, I have to admit, were political to begin with. I was a graduate student at Brooklyn College in the late 1960's and the early 1970's. There was a great consciousness movement going on at the time in conjunction with the political movement, the protest movement, against the Viet Nam involvement and I found many of the people on campus talking in terms that I thought were vague and scatter-brained and speaking about consciousness.

It seemed to me as if they were looking at the world through rose colored glasses. That motivated me to probe the question of entropy in physics to try to introduce some reality into what people were saying about consciousness. The entropy principle is a very basic principle in physics, a principle that has to do with the downgrading of energy, and very fundamental in the universe. When I looked at this whole prospect of downgrading energy it occurred to me that I was partially wrong. There is a principle of downgrading energy, but this is

coupled with the principle of upgrading energy, an uplifting and integrative principle. So I feel that I experienced a moment of conversion, so to speak, through the philosophy of science. It was a natural course of development. I slid into it and yet what I slid into was outrageous from a conventional point of view. In 1972 and in 1973 I introduced a course in the history and systems of psychology at my college, the College of Staten Island of the City University, and this course provided a forum through which I could present conventional ideas in the history of psychology and in systems of psychology, but also present some of my deep convictions about consciousness. In 1976 finally I introduced the course Parapsychology. I have been teaching it there ever since.

The administration of our college changed around 1977. The previous administration was sort of noncommittal. Howard Mickel said that one's faculty colleagues look at one as if one were totally insane. It was a kind of benign puzzlement that I got from my colleagues. From the administration I got a sort of tolerance. When the administration changed in 1977 it became more difficult for me, as I perceive it now anyway. It would be so easy to fall into a mood of paranoia and feel persecuted. I think it's very individualized as far as the administration's and faculty's reaction are concerned. I did find the last two times I was put up for promotion to full professor a strange reaction. Two years ago when I was put up for full professor the chairman of the department came in to tell me that I didn't make it, and I said "Emile what was the problem?" The very first thing he said to me was, "Steve, you're into a very controversial area." He wanted me to sit down and count my parapsychological publications and compare those with the number of publications I have in other areas. So right away I knew I was not on very solid ground in respect to being promoted to full professor, but I have tenure and I have associate professorship. This past year I was turned down again, although I have publications and very high evaluations from the students. And apparently I've met the criteria for promotion. I spoke to the Dean of Faculty this time, and I asked him if people read my papers and he said that they had. He indicated that there were questions raised about what parapsychology is, what parapsychological study is, and a kind of feeling that I was coming from left field and they didn't feel that my record was consolidated enough and crystalized enough to warrant my promotion. I don't know when I'm going to be promoted. But all I can say is that if this is the price that I must pay to pursue something that I have burning convictions about with tenure and with associate professorship, only needing this one further step, it's a very small price to pay.

Walter Clark: It may help to put Steve's problems into a little bit of perspective for me to say that when I came to Harvard in 1941 to study, hopefully in the psychology of religion, and the head of the Psychology Department told me that if I insisted on studying psychology of religion that I wouldn't get my degree. Well, I said, I'm going to do this study anyway. You don't have to give me a degree if you don't want to. Then he did a

double take and it occurred to him that there ought to be some way that a student at the University of William James could write a dissertation in the field of psychology of religion. So he made up a kind of subterfuge for me whereupon I entered the Department of the History of Education because, he said, that way you'll get the right kind of people on your committee and you won't have any trouble. The result was that I had a ball and that isn't supposed to be the case. You know, unless they give you a hard time and unless you're bored to tears studying doing your dissertation there's something wrong. I had a good time and no trouble in getting my degree. At that time I don't think there had been a dissertation in the field of psychology of religion offered there for nearly thirty years. But now if you go to Harvard to study in this area you won't have any trouble at all. So I have great hopes that in not too many years that the work in the field of the paranormal will become normal on most college campuses.

## DIALOGUE WITH AUDIENCE

Alan Anderson: I will begin with a few observations from my own experience, which has been on the optimistic side. At Boston University I was permitted to do a doctoral dissertation on Horatio W. Dresser and the philosophy of New Thought which deals with spiritual healing. At Curry College I have taught a course in life-after-death; and we are working now on a course to be called "Dimensions of Consciousness", which we hope will be interdisciplinary. Frank Dilley, what courses along these lines have you been teaching?

Frank Dilley: I started, a course which I called "Mind, ESP, and Survival" and which the Curriculum Committee passed right away. We do philosophy of mind; extra-sensory perception; and some of the philosophical problems pertaining to survival after death. I have been increasing the amount of parapsychology in the course because I find it very stimulating for the students. Then, four of us did a seminar on creativity. One was a hard-line analytic thinker; and there was an art historian and literary person. I was the only one interested in parapsychology. It worked very well as a joint-talk seminar, I brought in Jungian material and other material relating to altered states of consciousness. But that is all we are doing. Nobody else in the University is interested in parapsychology or life after death.

Alan Anderson: I want to ask the panel about student response to these courses.

Howard Mickel: I think most of us who teach these courses find that the enrollments are good and that the students are more interested in these courses than in the required courses. We have a great deal of discussion in these courses; and we get stronger students who take courses they are really interested in. Most of them, like the average American, believe that they have

had psychic experience. So my job is to help them look critically at their experiences and their judgments about them. We look at parapsychology and at the relation between religion and psychic phenomena. We raise questions in class that the students had not thought about. That is, I believe that I teach psychic phenomena from a functional point of view.

Sometimes I open the classroom and make it a public lecture. When I did that with the session on near-death-experiences, 180 people came, which is a big group in Wichita State on Thursday evening the last two weeks of school. In the audience were five or six persons who had had near-death-experiences. They came up and talked about their experience, and the meeting lasted over two hours. Usually at an evening session every one is glad to go home at the end of 50 minutes. The same thing happened in the lecture we had on out-of-the-body experiences.

My experience is that things snowball and that you find a lot of people who want to share their psychic experiences with you. At least once a week someone comes to me and says, "There is something that has happened to me that I do not understand. May I talk to you about it? Or, they come up after to talk and say, "I am glad you mentioned out-of-the-body experience. I thought I was the only one in the world who has had that experience." I say, "No, 10 to 33 percent of Americans have had them"; and I give them bibliographies. So I think my teaching is therapeutic, too. It isn't just providing facts and information. I'm helping people clarify and elucidate their experience and they seem very enriched by that and very grateful to find someone who'll do this. So I find while the faculty may look upon me with suspicion, there are some members of the faculty and a lot of people who are trying to sort these experiences out that really think this is a worthwhile activity and they want to have psychic phenomena too.

Mary Jo Meadow: I teach Psychology of Women, Psychology of Religion, and Consciousness; and now I am starting a course in parapsychology. The course in consciousness I had to fight for. It drew such a large enrollment, however, that they let me do a small Yoga Psychology Saturday Seminar this spring that included, of course, discussion of Yogic paranormal powers. This drew the largest enrollment for Saturday Seminars they have ever had, and now they will let me start doing parapsychology.

I want to go back to a comment that Walter made on Howard's comment on mental health and the mystics. I am collecting data based on some work done by Alca Tellagan, a personality psychologist at the University of Minnesota. A couple of years ago Alca was trying to get a paper and pencil objective measure of hypnotizability. He wound up in his factor analytic work with his personality questionnaires, developing a stable factor which he labled absorption, the capacity for absorbed imaginative attention. (If you want to use psycho-dynamic terminology, you could say closeness to id process). A fair amount of work that has been done on that determined that those "crazy people" and artists were high absorption types. We already knew that both

of them would give you crazy Rorschach tests. So both are high absorption types which may indicate a sensitive temperament However you could get distinctions between them on other personality measures: e.g., interpersonal hostility and the seeing the world as a threatening place. "Crazy people" were high on a measure that, for want of a better title we called 'unfriendly world,' and the artists were very low on the unfriendly world. Right now I'm collecting data on people's reports of altered states experiences, the absorption scale, and this unfriendly world measure, and I am going to be interested to see what I end up with. But I suspect, as William James said at the turn of the century, that psychosis is the opposite side of the coin of mysticism. And I would say that the coin itself is probably absorption, and the opposite sides are whether the world is a friendly or a hostile place.

Howard Mickel: I think Dr. Clark's remarks were well taken and that I was probably being a little too defensive by saying mystics as a group are healthy. I should have said that there are some disturbed people who are mystics and have schizophrenic episodes. I think mystics as a group, however, are going to come out on the positive side. The question of what mental health is, is ambiguous. I've heard some say that the coin on which one side is psychosis and the other positive mystical experience is a very thin coin and perhaps the elements of difference between psychotic experience and mystical experience is control. If I can control this wild frenzied alien land then it can be tremendously enriching. I can bring it to the community. I can reap a creative harvest. If I can't control it, I get blown out.

Walter Clark: Well, I should certainly grant Howard that it would seem that the tendency of a mystical experience is to normalize the individual. The case that I gave was an exceptional case. But even with her, in the long run her personality was much more normal at the end of her therapy than it was at the beginning. Also I indicated that with Teresa of Avila her first vision changed her from a kind of a useless hypochondriac to one of the most effective administrators that the Catholic Church has ever known.

Boyce Batey: Howard Mickel mentioned a series on the out-of-the body experience being conducted by Dr. Fowler Jones and Twemlow at University of Kansas Medical School Hospital. The Research Committee of the Spiritual Frontiers Fellowship funded part of that research with a grant to Dr. Jones who obtained questionnaires from populations at Spiritual Frontier Fellowship retreats on those who had had out-of-the-body experiences accompanied by a questionnaire giving insights into the psychological tendencies of those persons. These are being computer analyzed; the thrust of this research is to demonstrate that rather than the pathological etiology of the out-of-the-body experience which is the primary understanding and interpretation which the paradigm of orthodox scientific medicine and psychiatry grounded in philosophical materialism uses to interpret the out-of-the-body experience,

that it is a normal, healthy and integrative experience. Papers on that will be published in the Spiritual Frontiers Fellowship Journal and in the Journal of Religion and Psychical Research. Dr. Mickel also referred to research that Dr. Mary Carman Rose, who as Chairman of our program committee put this conference together, reported in The Journal of Religion and Psychical Research. She is the project officer of a mysticism study that is also part of the research conducted by the Spiritual Frontiers Fellowship Research Committee. She collected over two hundred reports of mystical experiences by persons at our retreats. She has done pattern and content analysis on them and written several articles. She is getting insights into a new methodology for the investigation of mystical experiences, finding that there are differences in the type, quality, content of the experience depending upon one's background in a religion, whether they be out of some Eastern tradition, Judaism, Christianity, Catholicism, etc. The Spiritual Frontiers Fellowship has a very symbiotic relationship with the Academy in these research areas.

Gene Kieffer: ...I'm the founder of the Kundalini Research Foundation in New York. We have many dozens of cases of mystical experience in our files. But what has always baffled me is Martin E. Marty's research figures giving a high percentage of Americans who claimed that they had a mystical experience. I really doubt it. But if it is true, it is very alarming because what I read is that we are going to increase our military budget to three billion in five years which would show a very deep rooted paranoia overcoming the American mind and if that's what mysticism is, according to Dr. Martin E. Marty, then I think we should run for the hills. Now Dr. Mickel could you comment on that.

Howard Mickel: People do have these experiences, but one would wish that their social behavior might change more than it does. Sometimes mystics are charged with being politically passive. That is to say, they have mystical feelings of union with the universe, but they accept established views of the power structure. Now that isn't altogether true because in some studies people who are mystics are shown to be socially active. We do live in a world with a power structure, however, and I'm not altogether sure that having mystical experiences means that you wish to revise it.

Barbara Honniger: I am a parapsychologist, and the first graduate of John F. Kennedy University's graduate program in experimental parapsychology. I highly recommend this program. Also, I want to add one suggestion to Howard Mickel's list of ways to bring Psi research before the public. A travelling exhibition would be useful. The Smithsonian already has the Psi Search and J.F.K. University has a Psychic Hot Line.

Ellery B. Baskell: I am Emeritus Professor of Philosophy at Albright College. My interest in this field came from listening to students. At the suggestion of one student I went to hear Ian Stevenson in Philadelphia. Then I became acquainted

with Larry Althouse through the Reading, Pa. SFF. After that it wasn't long before I introduced a course in psychic phenomena on our so-called January program. Also, I persuaded the writers of the text I was using in my introduction to philosophy to introduce some material on parapsychology into the text.

But speaking of headwinds, I introduced Stanley Krippner and E. Douglas Dean to the campus. The President of Albright came and was very interested. One administrator, however, thought I was demeaning philosophy by introducing this material, and some faculty members were beginning to wonder, too. So I decided that I would simply introduce this material into my courses in Introduction to Philosophy and History of Religions. Nonetheless, students constantly wanted to do research papers on ESP in these courses. Finally I offered a course on meditation, mysticism, and prayer; and I have been teaching that for seven years. That course fills up every time, and students are eager to do papers on various aspects of Psi. So I think that we are off and running.

Katherine Fitzpatrick: I would like to ask Howard Mickel about his questions on OBE's. I was very surprized that such a high percentage of people said that they had had an OBE. I know that many persons think that if they have dreams they have OBE's. That may be true, but then again it might not be. Did your questions make this clear?

Howard Mickel: In surveys it's very important, of course, how you word your questions; and I am not happy with the wording of my questions. Obviously I have to say something about out-of-the-body experiences, and so I depend upon the current literature. For example, Elmer Green asked 300 Oxford undergraduate students "Have you had an experience in which you felt you were out of your body?" The question does not say these people genuinely were out of their bodies. Rather, it asks if they felt that they were out of their bodies. I also said that Susan Blackmore reported only 10% of her students responded that way after they had heard lectures on it and clearly knew what out-of-the-body experience is. But the question she asked was "Do you have out-of-the-body experiences" I thought, however, that a student might say, "No, I have had only one," and that the result of 10% might be an under-reporting. The only other thing I can say now is that there are four separate studies that have got responses of from 10% to 33%. Certainly that is better than having a person believe that he is the only one in the world who has out-of-the-body experiences.

I think that the psychic underground is becoming above ground and is basically a mass movement. The American Medical Assn. may not put out any protocal about how to deal with near-death-experiences. But nurses on the floor, after they get the information, are going to say, "So and so is at the brink of death, have you talked to him yet?" The rank and file of persons are going to help people cope with, label, and clarify these experiences, either with or without professional help. I am not really convinced,

however, that much of this is penetrating the academic curriculum where it is likely to have effects on the training of nurses, doctors, and psychiatrists. A lot of this is penetrating the popular culture. But if there were courses being offered in medical and nursing schools then something would really happen.

The image of psychic phenomena is changing. In the nineteenth century psychic research was a matter of seeking evidence that humans survive physical death. In the 1920's it was J.B. Rhine saying that we can no longer depend on spontaneous data but must seek scientific data in the laboratory. Now the image of psychic phenomena is existential, with the near-death-experience as the paradigmatic case. When you talk about near-death-experiences you are not asking whether Uri Geller was properly monitored at the Stanford Research Institute when he did metal bending. That subject you can easily dismiss. With the near-death-experience, however, the question is: If 40% of people have it, could it be that every one has it? Will I have such an experience? Will I have the panoramic view? Will I see the white light? That is, it seems to me that psychic research is now more involved in existential situations which no nurse or doctor can avoid. The rich materials that we have relating to near-death experiences put the whole area of psychic phenomena in a new perspective.

Walter Houston Clark: Doctors are getting more and more sensitive to the possibility of getting sued. So it's very important to them that they have their colleagues on their side. My guess is that for this reason, even though they might believe in some of these phenomena, they would no more come out with them than they would appear in public in their underwear.

Irven Paul: I'm Professor Emeritus of Cultural Anthropology at the Hartford Seminary where we have been training missionaries that go round the world. I am a Fellow of the American Anthropological Association and I've been attending their conferences for the last thirty years. In the Los Angeles meeting I was very pleased to see that John White was on the agenda to tell about Kundalini. I've seen in these thirty years younger people changing their minds just as the trend is today. And the older people, anthropologists that did their field work in missionary work (Sol Tachs and John Gill and some of these bigwigs) are now saying to some of the younger ones: "Get wise, study religion, study the philosophy of religion." And in our area in Connecticut, we are quoting Kenneth Ring. So I just want to say an encouraging word--today the scientific and the academic community are more open to the probability of the seemingly impossible that Thelma Moss talks about. So keep up the good work. We are having some tremendous changes in the whole understanding of what reality is today and we ought to thank God that we're moving ahead to the new age.

Denise Roussel: I am a psychologist and a therapist and I have been invited to teach a course at the University of Montreal on psi phenomena and psychology. In the four universities in the Province of Quebec there is at least one course in parapsychology. My question is for Howard Mickel. I would like more information

about your surveys. Certainly SFF members as respondants are not typical of the popular at large. These persons are already exceptional. Who were your samples?

Howard Mickel: Andrew Greeley did a nationwide sampling which he published in 1976 in his Sociology of the Paranormal. That is the basic material; and it is generally credited to be a very reliable national opinion poll. And there are other studies that I have drawn on, all of which support Greeley's findings.

Boyce Batey: Last night as part of our research we passed out a questionnaire on glossalalia. We were attempting to determine what percentage of all persons in this sample population had had an experience of glossolalia--speaking in tongues. 202 questionnaires were completed. Of those 202, six people, 3% of that total population, reported having had an experience of speaking in tongues. Our research committee will follow up with them with a much more detailed research questionnaire to explore the types, how it occurred, and then do pattern and content analyses that will be published in our Journals. And of that population only one person, a woman in California, reported having had an experience of xenoglossia. This is part of our SFF research program.

Alan Anderson: This has been a session which stands in its own right, but it has also been a preview of coming attractions. Some of us who've been speaking this evening will be talking tomorrow on some other topics where we are going to try to bring things together in this symbiotic relationship.

# CONSCIOUSNESS, MAYA, AND REALITY

By Gopi Krishna

Abstract: Speaking out of his own experience concerning the nature of consciousness and reality, the author seeks to demonstrate that a specific psycho-physiological mechanism in the body of man is responsible for the evolutionary process in the human race.

## The Magnitude of the Riddle

Those who propose mechanistic interpretations of life, or who attempt to explain the processes occurring in the brain to account for consciousness, act like a dreamer who tries to explain the various occurrences, witnessed in the dream, while still wrapt in slumber. In plain language, they try to solve the problem of the mind by explaining the mechanism of the brain, or in other words, of an organ which is itself the product of the self-same mind.

The clash and conflict of views about the brain, the soul and the Hereafter is nothing but ferment in the mind itself. All these ideas and the logic to prove or disprove them have no existence apart from consciousness. The speculation and the polemics, caused by it, will cease to be once intelligence disappears from the earth. Those who devote all the resources of their intellect to prove that the mind begins and ends with the brain only build castles in the air, for who is there to testify to the correctness or otherwise of what they argue except the mind again? If they choose to deny substance to their soul and lend it to the unknowable "something" which owes its own existence, properties and form to the mind, they are free to please themselves. But who can deny that all that they say is only a bubble, arising from the oceanic surface of mind to sink into it again?

For the materialist, the mind is no more than a product of the biochemical activity of the brain. But no stalwart of this school of thought has been able to define this product, isolate it, analyse its composition or describe its nature. For him, too, the mind is a mystery. The skeptics and rationalists who deny independent existence to mind are seldom cognizant of the paradoxical position they create for themselves. With all the vast knowledge they possess, with all the resources of intellect and the power of logic they command, their attempt to prove that the mind is an evanescent product is doomed to failure for the simple reason that the attempt is premature. Because so far there has been no signal advance in the research on consciousness. Their volumes crowd the libraries everywhere, filling the hearts of people searching for truth with doubts and uncertainty about their own instinctive ideas or religious beliefs.

Even after two centuries of a blatantly materialistic attitude towards the phenomena of life, orthodox science has not been able to erase the instinctive belief in a deathless soul and the Hereafter in the heart of human beings. On the other hand, the

mass mind, especially in the more advanced nations, is now sharply reacting to this sickly creed. The revival of a deep-rooted urge for spiritual experience, among uncounted legions in Europe and America, in spite of the frigid atmosphere in the universities, provides a clear proof to show how nature is retaliating to an unwholesome trend, disastrous for the continued evolution of the brain. The return to fundamentalism of millions of intelligent men and women, accepting the heartwarming, though naive, scriptural explanations of creation, in preference to the elaborate, albeit arid, theories of science, is a slap on the face of the agnostic intellect.

If mind has no rightful place of its own in the cosmos, and is merely a by-product of biochemical cerebral activity, where then lies the sense in abiding by its verdicts and holding them to be true and final in our assessment of the universe? If the Fount of our Knowledge is itself a transient derivative, depending for its existence on a certain combination of lifeless and mindless atoms or molecules of matter, how can we invest it with the authority to pass final judgement on the problem: What is real and what unreal in this creation?

In making our assessment, it should not be forgotten that it is the mind and mind alone which is the initiator of the debate, the arguments adduced, their refutation by the opponent, the evidence furnished by either side, the judge who passes the verdict and the verdict passed. Mind is also the skeptic, who rejects everlasting life, and the believer who accepts it. Compared to the infinitude of the soul, all this is like drawing lines on water which vanish the moment they are drawn. All our ideas and concepts, our opinions and beliefs, our theories and doctrines, also our hopes and fears, arise from the mind and subside into it. If mind is not everlasting, can we point to any other substance that is? If we say matter, it again brings in the mind, for where is matter without mind?

To this day we have not even grasped the magnitude of the Riddle of Consciousness. It is a mystery so profound that human intelligence will not be able to solve it in the coming tens of thousands of years. In the mystical vision, the mind is seen as a shoreless Ocean out of which the universe arises, like a thick layer of foam upon the surface of a measureless Deep. We are lost in bewilderment, because we consider the tangible world around us as real, which it is not. Both the universe and our observing minds are the creations of an Omnipotent Intelligence, as impossible for us to imagine as it would be for a single ant to imagine the combined wealth of all the mind of the human race.

We have blundered in attaching excessive importance to the physical wants of man as compared to his spiritual needs. Our aim during the last three hundred years has been to surround mankind with every comfort, every facility and every luxury we could think of or devise, leaving the soul out of count. And this effort continues to this hour. The plan of Nature, on the contrary, is to evolve the brain in order to embellish the mind, and to confer a super-sensory channel of perception on the race. Since the two aims collide, disaster threatens the existing

order, so that the way can be opened for Nature's benevolent plan to materialize.

## A WORLD OF MYSTERY

It is an unbelievable position. Those who deny reality, or, at least, an enduring position, to the mind, believe in the reality of their own experience, their observation, their knowledge, their logic, their erudition, all of them but products of the mind. The one thing to which they deny substance is the mysterious Fount from which flows all they see, experience, know or write about. In short, they deny reality to that which lends reality to their own existence, to the universe they perceive and the opinions they express.

The tiniest pool of energy, constituting an atom, is, for the materialist, everlasting and indestructible. But the tiny pool of consciousness which conceived of the atom, determined its constituents and lent lasting life to it, which forms his own individuality, is for him perishable and evanescent. The very terms "everlasting" and "real" are but formulations of the mind. How could it coin these terms unless it knew what they signify? And how could this knowledge arise unless there is something in it which partakes of both?

This has been the tragedy of our day. The brilliant minds which exhausted their talent in denying reality to the soul, by their mistaken efforts lowered man to the level of an intelligent animal that had no nobler goal in front than the satisfaction of its carnal urges and appetites. The somatist does not realize that he is negating his own authority to pass verdicts about the universe, casting serious doubt on his own experience and disproving his conclusions by his own admissions. It is strange that this attitude should have been adopted by some of the great intellects of recent times, and highly debatable opinions expressed in a dogmatic strain about the mind, without sufficient knowledge of the issues involved or experimental study of consciousness itself.

In general, the agnostic or materialist writers omit any discussion on the paranormal faculties of the mind. They either ignore this important branch of study altogether or dismiss the phenomena summarily as the result of faulty observation, in the case of laboratory experiments, or to imposture and fraud in other cases. That many eminent men of science, after meticulous observation under laboratory conditions, have borne witness to their authenticity does not weight with them at all.

It is of no importance to them that some fifty percent of the scientists believe in the possibility of psychic occurences. They continue to air their opinions, unappreciative of the fact that the mind as a phenomenon has still to be studied with the methods appropriate for this research.

They know that knowledge of the brain is still extremely limited; they know they have no idea what kind of energy feeds the activity of thought, or how this energy is produced, and what the actual relationship is between the brain and the mind. But this lack of essential knowledge does not deter them from expressing imperious views, in the same way as the absence of appropriate instruments did not prevent the star-gazers of the past from inventing fantastic stories about the firmament, which excite our laughter today. Even if a fraction of the voluminous evidence on extra-sensory perception is accepted as genuine, it would suffice to force a complete revision of the present day views held about the mind and consciousness.

The reason why many scientists, convinced about the reality of psychic phenomena, hesitate to take the plunge and denounce the stone wall of silence or the stare of incredulity that meets the success of these experiments, is because the yawning chasm that opens in front, if the position is accepted, is too terrible to contemplate. In that case, all the current thinking about the cosmos, about time, space and causality, about mind and matter, would be shaken to its foundations. It would point to a Reality behind the phenomenal world so incredible that it is entirely beyond the capacity of our minds to grasp.

As extraordinary as it may seem, this Reality comes nearer to the visionary experience of the mystic than to the picture of the cosmos drawn by materialistic science. This is what some broadminded scientists now point out to their more conservative compeers in an attempt to loosen the stranglehold of orthodoxy.

The one remarkable feature of almost all categories of psychic phenomena is that they show little regard for the laws of time, space and causality and, in this respect, resemble the state of existence experienced in dreams. This means that in a relaxed state of awareness, withdrawn from the impact of sensory impressions, the chains of time, space and causality melt away or become relaxed, presenting an entirely different type of experience than that belonging to the world revealed to us by the senses and the mind.

Since the dream state is as natural to us as the state of wakefulness, the inference becomes clear that the causal world around us is the result of the impact of our senses on the mind and that, when this impact is absent, our awareness can look into worlds and experiences of its own, free from the rigid chains of time and space. There is no reason why dreams should be an inseparable part of our nocturnal existence. Has anyone been able to explain why they occur at all? They provide irrefutable evidence that consciousness persists in the dream state and even in dreamless sleep, for when awakened suddenly from deep sleep, people not unoften wake up with a brief remembrance of the last fragment of a dream they had just been witnessing.

If mind were a product of the brain, awareness would be switched off when the body falls in repose and the sensory contact with the world is lost. But it is neither the brain nor the body but mind which holds the reins of the organism, controlling its movements both voluntary and autonomous from the first to the

last.

In dreams, in extra-sensory perception, in telepathy, clairvoyance, precognition, etc.--in psycho-kinesis, apparitions and the rest, in mystical experience, in the inspiration of artists and poets, in the performance of geniuses and in wonder-children--nature has surrounded us with a lavish display of extraordinary or uncanny attributes of mind which no scholar or scientist has been able to explain to this day. Modern science, by separating the "observed" from the "observer," is hopelessly trying to find only one instead of alternative explanations for the phenomenon of existence, determined objectively by only one set of experiments and norms, applied solely in one particular phase of consciousness.

It might be argued that it is only in the normal, wakeful state that a firm and consistent observation of the world of phenomena is possible and that dream, trance and mystical states are so undependable, unrealistic, incoherent and varied that it would be a folly to rely on them for the study or the understanding of the world. It might also be reasoned that our own experience and survey of the cosmos is extremely brief, that the earth existed billions of years before our arrival on the scene, sprouting unnumbered forms of life, one after the other, and will continue to do so for millions of years after we are no more. Also, that there exist countless other worlds, other suns and other planets, with possibly similar or other forms of life and mind--about which we have no information--whose habits, ideas or philosophies can be radically different from ours.

Then again the world existed and carried on, when we were uncomprehending infants and had no clear awareness of anything, and it carries on when we are asleep or in a swoon or under the influence of narcotics, proving that it can and does exist independently, apart from our own awareness. The fossil record from the past, the surveys made with the instruments of our time and the artifacts or cultural legacies left by our ancestors during the past tens of thousands of years prove, beyond doubt, that homo sapiens and other countless forms of life took birth, lived and died before us, leaving no trace of the soul or sentience which dwelt in them.

All this is true, and there is no dispute at all about the fact that the universe existed before us, exists now to staggering distances which we can never hope to traverse, and will continue to exist for immeasurable spans of time after we, as human beings, cease to be. But, at the same time, all this is but the play of consciousness. It is awareness which traces the past to remotest epochs of time; it is awareness which gives existence and meaning to the fossil record; it is awareness that has left the cultural heritage from the past. And it is awareness again which projects itself as the future to forecast the continuance of the universe on the experience of the past.

Can any proof be provided that the past, the present or the future can exist without the mind? It is the mind in our forebears, in us and in our descendants, that lent existence to the universe, is doing it now and will continue to do so in the future.

In fact, modern science is irresistibly coming to the conclusion that the observed phenomena of the physical world cannot be separated from the observer.

Since insentient matter has no awareness of itself, we have to look for another Reality that can function as both the "observer" and the "observed". Inasmuch as matter is incapable of performing this dual role, we are left with only "Consiousness" as the "reality" we are searching for. The conclusion is therefore clear that the Universe is consciousness divided into the "Knower" and the "Known" or the "Observer" and the "Observed." How this miracle comes about, how the One become the Many, how the drop of our individual being becomes separated from the Ocean, appearing frail, puny and transient, is the Great Mystery which man is born to solve. We do not live in a world of time, space and causality external to us but a world of "Mystery." We are lost in bewilderment at the magic-creation of "Maya," the inscrutable, as the sages long ago proclaimed it to be.

## PURE CONSCIOUSNESS AS THE REALITY

As the basal substance of the universe, how can consciousnesscease to be or die? To use a distant analogy, we can picture it as a boundless Ocean, resembling the void of space, dotted with globular icebergs of titanic proportions floating in it. The water of the Ocean is impervious to our senses, but the gigantic ice formations, a transformed form of the same water, are easily perceptible through our sensory organs. The fluidic mass of imperceptible water that is Consciousness, pervading the entire expanse of space and beyond, is instinct with a limitless potential of creative energy so inconceivably powerful that the entire multitude of billions of suns, with their stupendous dimensions, incandescent temperatures and the incomputable volume of light and heat they radiate into space every moment, constitutes but a small fraction of the power. When observed through the senses, we see ice formations, i.e., the universe, everywhere. But when viewed internally, in Samadhi, the formations vanish, and water in its native state is perceived on every side.

This is the only conceivable Theory of Creation we can frame that is consistent with the latest trends in the science of physics. It agrees with the mounting evidence provided by the study of extrasensory perception, the scenario presented by life, the phenomena of religion, miracles and faith-healing. It also adheres to the rules of logic and, above all, the Unity witnessed in mystical experience--the incredible vision of the One in All and All in One--a marvellous experience repeated throughout the past, that left everyone who had it dazzled with the Glory seen.

In the normal state of human perception, the soul, looking through the veil of senses, perceives the universe of transformed consciousness in the form of earth and the sky, with all the countless hosts of stars, planets and moons that mock our efforts to measure their immensity or to fathom their mystery.

But when the soul looks at the same spectacle directly through its own power of cognition, unhampered by the senses, the hard boundaries melt and fade, revealing pure Consciousness as the sovereign Reality behind the diversity of the sense-created universe. This is the crux of the Vedanta and Shaiva philosophies, and of the Shakti doctrines, of India. The concept is based on the alteration in the world-picture experienced in Turiya, the transcendental state of consciousness attained as the crown of various spiritual disciplines, designed to enhance the self-perceptive power of the soul.

I wonder if any of the distinguished thinkers who treat consciousness as an epiphenomenon of organic evolution ever made a study of the world's spiritual literature, including the various occult doctrines and esoteric disciplines? It is surprising that scholars should write on a subject dealing with life and death without first searching through the ancient literature relating to it. There are amazing possibilities in the human brain that are still a closed book to science. This is not the place to dwell on the methods used to awaken these dormant powers, however. Suffice it to say that there do exist occult doctrines and secret traditions, from Egyptian times to our day, which revolve round this possibility in the human organism and throw an illuminating light on the mystery of life itself.

The skeptical writers, whose prematurely expressed views seldom survive beyond a few decades as valuable contributions to human thought, pit themselves in vain against the illuminated giants of the past--Christ, Buddha, Vajnavalkya, Socrates, and other spiritual teachers of mankind--who combined intellectual acumen with direct experience of the soul, brought about by methods and disciplines in use for thousands of years.

Modern science is one-sided in its study of the phenomenal world. It is giving too much importance to the physical phenomena and too little to the observer of these phenomena, namely the mind. The knowledge gathered and the conclusions drawn are therefore one-sided. This is the cause of our ignorance about the spiritual aspect of our existence and the laws that rule our conduct as intelligent human beings.

The result has been the formulation of social and political orders, and of ways of life and modes of behavior, that are inimical to our spiritual progress. Pride of achievement in the material field has blinded us to the loss on the spiritual side. It is the violation of a yet unsuspected Cosmic Law, ruling our destiny, which is driving the race towards an upheaval that will set the balance right and push her back to the path from which she has departed.

The only channel through which the mind can be studied is the mind itself, since it is not perceptible to any of our senses nor graspable by the intellect. This is what certain forms of meditation or other kinds of spiritual discipline aim to achieve. When this power of direct observation of the mind is gained, with a newly generated activity in the brain, a new

world of being and a new vision of the universe opens.

The world is lost in confusion and threatened by disaster because we have been led to believe that the immortality of the soul and the idea of an Afterlife are myths with no substance in reality. But the opposite is true. The world we perceive is the creation of our senses, while the observer, or the soul in us, is a minute particle of the Eternal Reality which, in a disguised form, is the universe. This is what the Bhagavad-Gita seeks to explain when it says, "That which is the night of all beings, for the disciplined man is the time of waking and when other beings are waking, then is it night for the sage who seeth."

In holding that the cosmos is the handiwork of an Oceanic Intelligence, with an infinite power of creation, there is no conflict with the current concepts of science about the nature of the physical universe. Creative Intelligence, being attributeless, is imperceptible to our senses. But the Power, manifested in a cognitive form as the universe, is perceived as such by our sensual equipment. The spiritual geniuses of India have tried to portray this dual role of Creative Consciousness by the terms "Brahman," with its illusory power "Maya"--or Shiva, with His creative power, "Shakti," the architect of the universe.

The universe has to be pictured as unbounded Consciousness, unconditioned by time, space or causality, and brimful with infinite energy. Both are entirely beyond our capacity to visualize. The energy systems behind the visible universe all originate from the primordial energy inherent in Creative Intelligence. What we see as an empty expanse of space or as an empty room, or emptiness in any form, is alive with consciousness, though it is imperceptible to our senses. We live and have our being in Consciousness, and all that we see, touch, smell, taste or hear is Consciousness, transformed into our material surroundings, by its own unlimited Power.

Scriptural beliefs which ascribe Omnipotence, Omniscience and Omnipresence to the God of the Christian, Muslim or Hebrew faiths, impartially examined, point to the same conclusion. According to this definition, the Lord is present everywhere, knows everything and has the power to do or create anything that exists or we can imagine, and even that of which we have no idea at all. This means that God, as the Supreme Reality, pervades the universe, possesses the power to create all that exists in it, and knows everything that happens in this Creation. It means that Creation, too, is a manifestation of the Power of God and that Divine Intelligence pervades it from one end to the other.

From this it follows that the intelligence in us is an extremely dilute beam of the Sun of Consciousness, which lights up the whole extent of this creation. Man, in an infinitely miniature form, portrays the dual aspect of the stupendous Reality existing behind the universe. The soul is pure consciousness, like the cosmos perceptible to our senses. In the light of this, what we perceive in the cosmos is the play

of consciousness as the frail human observer and the colossal universe both.

Relative to Consciousness, matter is impermanent, subject to creation and dissolution at the will of the Creator. What inscrutable Laws rule this stupendous activity of the Almighty Architect, namely Consciousness, we have no means of knowing. The energy systems we come across in the created world, from the force of gravity that controls the movements of gigantic suns and planets, to the awful energy in the atom, are all but minor manifestations of the unimaginable power of Consciousness.

There can well be other energies and forces in the universe of which we have no awareness at present. It is these still unknown forces that can be at the back of bizarre psychic phenomena, like psycho-kinesis, materialized ghosts and spirits, levitation, poltergeist displays, the strange sighting of flying saucers and other uncanny visitors from space.

Arising from the same infinite Source of Energy, there might be other creations and other kinds of creatures which are entirely beyond the range of our sensory equipment. Humanity might be on the way to learning the secrets of these subtle forces and energies, and to making use of them for transportation to distant galaxies and solar systems at dizzy speeds, unimaginable at present. We can only draw a hazy portrait of the future, based on the occult traditions of the past. But even this faint picture points to a glorious destiny for the race--a life of freedom, happiness and adventure which we associate only with angels and other celestial dwellers in paradise.

How then can death extinguish this tiny spark from the Eternal Flame which brings into existence and lights up the universe? It continues to shine resplendently in the beyond, as the sun shines on the other side of our globe after it has passed out of our sight at the close of the day. It is only the limitation of our senses that does not allow us to look beyond the obstruction caused by the curvature of the earth. If we did not have this disability, we would continue to see the sun shining brightly day and night.

Similarly, if we did not have the disability which hides the conscious self in us from sensory perception, we would continue seeing the soul, bathed in glory, in the other world, even after its association with the body is over.

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# A Description and Explanation of the Miracles of Satya Sai Baba, India's Living God-man

by Daniel E. Bassuk

Abstract. The author discusses Satya Baba's miracles and other paranormal powers as well as some aspects of the claim that he is an Avatar.

In the January, 1981, issue of the Journal of Religion and Psychical Research, Jerome Ellison recounts his personal experience with Satya Sai Baba, entitled "Seven Days with an Avatar."[1] Ellison was witness to ten miraculous events performed by this Avatar, and they reminded him so much of the miracles of Jesus that he reaches the conclusion that the New Testament account of Jesus' miracles is "a vast understatement of what we know of what actually happened."[2] Ellison notes that Jesus is acknowledged throughout India as an Avatar. He regards Jesus as a Western Avatar, and he sees no difference between Satya Sai Baba and Jesus Christ except 2,000 years and Puttaparthi instead of ancient Palestine. Ellison concludes that "Avatars are real--scientifically real,"[3] and since we have a saying that "seeing is believing," Ellison is willing to accept Satya as literally a miracle-worker and actually divine.

The reaction of Jerome Ellison is similar to what occurred to Dr. Samuel Sandweiss, an American psychiatrist who encountered Satya Sai Baba in the early 1970's. Sandweiss proclaimed in astonishment:

> "Amazing! Unbelievable! Unthinkable! The most mindblowing, extraordinary experience--as if the most far-fetched science fiction were actually seen to be true.
>
> All of this delivers a crushing blow to my previous beliefs and value system and it is painful to give them up. But when I see what appears to be concrete evidence of our existence beyond time and space in a human being who not only demonstrates this reality, but teaches us how to attain realization of this higher self--then I must listen. I am witnessing here no a abstract college argument or cerebral debates about whether or not God exists. I am seeing concrete evidence of such a reality.
>
> When one finds a teacher of this caliber, all one can do is follow him, and this means full surrender as exemplified in the Bible. Those Bible stories evidently are not symbolic but true. There is a right and wrong way of behaving. The divine does become manifest in order to teach. God does appear on earth. There are forces in the universe, powers of being, that we cannot even imagine."[4]

While I have not had the opportunity of personally seeing Satya Sai Baba, I have been doing research on the phenomenon of

God-men, the result of which is to be a book covering the history of Avatars in India and in the West. As a consequence of this research, I hope that I have developed the objectivity to understand Satya Sai Baba and to evaluate the effect which he has had upon Jerome Ellison and Dr. Sam Sandweiss, an effect which I observed some year ago occurring to my students when they were confronted by Hindu Avatars, and which originally lead me to investigate this phenomenon.

At this point I would like to acquaint the reader with some of the vital statistics of Satya Sai Baba: Satya was born on November 23, 1926 in Puttaparthi, South India. His father was Pedda Venkappa Raju and his mother was Eswaramma. They were of the Brahmin caste and they named their son Satyanarayana Raju. Today he is 54 years old. His first supernatural feat occurred in March of 1940 when he was 14 years old. His previous existence was as Sai Baba of Shirdi who died in 1915, and his next reappearance will be as Prema Sai Baba. Satya predicts that he will die in the year 2,022 at the age of 96. At least 5 biographies have been written about him, and numerous movies have been made about his life and miracles. His ashram is Prasanthi Nilayam, the Abode of Eternal Peace, which is near Bangalore in Southern India.

Both Ellison and Sandweiss fell under the spell of Satya Sai Baba as soon as they saw miracles performed at close range. These miracles were regarded as modern versions of what Jesus did in Judea. Sandweiss became further convinced of the "reality" of Satya's divinity when Satya with ease and apparently miraculously manifested a crucifix which he claimed is a part of the actual cross from Golgotha; and furthermore he described how Jesus actually looked upon this cross. Now this raises some questions, such as, are the Avatars and the Incarnation really divine? And are their miracles real?

I should like to offer some reflections upon these questions. First, are the Avatars and the Incarnation really divine? Yes, they are divine in a mythic sense; but no, they are not divine in a "scientific" sense. The distinction that I am suggesting here is based upon a typology of modes of being offered by Lawrence LeShan in his book Alternate Realities, The Search for the Full Human Being.[5] LeShan delineates four modes of being: the sensory, the clairvoyant, the transpsychic, and the mythic; and he suggests that there may even be additional modes. These modes have entirely different limiting principles from the sensory mode, and these principles have different implication. Now I suggest that the God-man utilizes all four modes and that he does so in inverse proportion to our normal way of perceiving reality. That is, the Avatar lives mainly in the mythic mode into which he incorporates the transpsychic and the clairvoyant mode. Furthermore, the Avatar cares least about the sensory mode, which is that mode in which most of us spend most of our waking hours and which we feel is the only "normal" mode of reality.

> "Our current motivating ideas are not myths but idealogies, lacking transcendental significance. This loss of myth-consciousness I believe to be the most devastating loss that humanity can suffer; for as I have argued, myth-

> consciousness is the bond that unites men both with one another and with the unplumbed Mystery from which mankind is sprung and without reference to which the radical significance of things goes to pot."[6]

However, the Avatar dwells predominantly within the mythic mode. This mythic mode still exists in the world of art, dream, play, and myth. In this mode there is no difference between objective and subjective, inside and outside, part and whole, birth and death. Events are real but space and time are not. The God-man by functioning largely within this mythic mode, is able to transcend the natural laws of the sensory materialistic mode and operate naturally within other dimensions. He utilizes the transpsychic mode by channelling the tremendous forces of the cosmos and acting as a conductor of energy, thus he is able to direct these forces to a local area or situation. Satya says, "I am a radio and can tune into your wave."[7] Jerome Ellison relates how at a blessing (darshan), Satya Sai Baba's eyes met his and "there was an intellectual lightning-flash I estimate at some 20 million electron-volts, and whole worlds opened before me. In that instant I could see a thin cross-section of the universe."[8] It is in the transpsychic mode that miraculous healings appear to happen, and the healings may go beyond the healed individuals own self-repair systems' ability.

In addition, by functioning within the clairvoyant mode, Satya can speak all the languages of the world and he can travel all over the world in an astral form, for in this mode all things are part of the total One and all things are each other without boundaries, edges, or borders. Within the clairvoyant mode one can make sense of Satya's statement that "there is nothing I do not see, nowhere I do not know the way. My sufficiency is unconditional, independent of everything. I am the totality--all of it."[9] By operating within diverse modes of being from our own this enigmatic figure is frequently perceived to be a superman, and even a God-man.

An explanation of Satya Sai Baba's miracles seems to rest upon his ability to function in various realms of being. From all the books and articles concerning these miracles which I have read, and with a sceptical eye, I cannot say that they are not real. The research of Haroldsson and Osis, entitled "The Appearance and Disappearance of Objects in the Presence of Sri Sathya Sai Baba," published in the Journal of the American Society for Psychical Research,[10] plus the numerous eye-witness accounts by Ellison, Sandweiss, Murphet, Schulmann, and others including professional magicians, lead me to admit that somehow these miraculous happenings do occur, even though my rational mind in the sensory mode keeps questioning it.

Satya's miracles have been categorized as "apports" and "non-apports." An apport is explained as the transport of a material object by psychic force (teleportation). Examples of Satya's apports include the materialization of: 1. Rudraksha, a kind of talisman made from the berries of a tree growing in the Himalayas. 2. Statues and lockets of Hindu Gods and Goddesses

(Vishnu, Krishna, Shiva, Parvati, etc.) made of wood or metal.[11] 3. Photographs, drawings, paintings of Avatars. 4. Food and candy to feed the multitudes.[12] 5. Amrita, an ambrosia-like elixir, the drink of the gods which comes from the churning of the ocean of milk.[13] 6. An American gold coin minted in the year of the birth of the devotee.[14] 7. Rings made of 14 karat gold.[15] 8. Oblong stong linga, the symbol of Shiva and his generative power, which Satya Sai Baba produces from his mouth once or twice a year.[16] 9. The Bhagavad Gita manifested out of sand.[17] Rarer still is the non-apport, which is unaccountable by ordinary means and remains a mystery. Six examples of Satya's non-apports are: 1. Changing solid granite rock into edible rock candy.[18] 2. Changing a flower bud into a glittering diamond.[19] 3. Leaving his body in one place to be with a devotee somewhere else, (astral travel).[20] 4. Manifesting on a single branch of a wild tree a variety of fruit, a mango, apple, orange, and pear.[21] 5. Changing a stone figure set in jewelry to another figure of an entirely different character, while fully within view.[22] 6. Producing about one pound of sacramental ash, called vibhuti, per day.

Many of these apports and non-apports can be divided into manifestations of objects offered as gifts, which Satya intuits telepathically, and manifestations of Hindu sacred objects which are related to his Vaishnava Hindu tradition. Among the latter are to be found its scripture, the Bhagavad Gita, statues of Krishna and Vishnu, the elixir of the gods (Amrita), and holy ash called vibhuti, which is related to the god Vishnu. Without understanding the tradition which recognizes Vishnu and his Avatars, it is quite difficult to understand the Hindu God-man tradition.

What makes Satya Sai Baba more than a Hindu or Indian phenomenon is that not only does he produce miracles within the framework of his own Hindu tradition, but he transcends his tradition by imitating Jesus Christ, thus adding a divine and universal dimension. Satya Sai Baba is the first Hindu Avatar to imitate Jesus' miracles, indeed, he is the first Hindu Avatar to perform miracles. In the last century Avatar Ramakrishna had mystical vision of Jesus and united with him as one aspect of saguna Brahman, and in this century Avatar Meher Baba claimed to possess Christ-consciousness. But today Satya imitates Jesus by performing similar miracles, curing the sick, and resurrecting the dead. The connection that is established between Satya and Jesus is intriguing, even more, it is mystifying.

Satya claims that he is a reincarnation of Christ. On Christmas day of 1972 he pointed to a lamb and said, "the lamb is merely a symbol, a sign of love. It stands for the voice 'Ba-Ba'; the announcement was of the advent of Baba.... Christ did not declare that He would come again; he said, 'He who sent me will come again.' That 'Ba-Ba' is that Baba."[23] Satya has materialized a wooden cross with a silver statue of Jesus on it which he claimed to be wood from the original cross upon which Christ was crucified.[24] He claimed that the hole at the top of the cross was where they hung the cross on a standard.[25] Regarding the image of Christ on the cross, Satya said that it is "not as

artists have imagined Him and as historians have told about Him, but as he actually really and truly was, with stomach pulled way in and ribs all showing because He had had no food for eight days."[26]

Satya claims to know the intimate details about Jesus and to possess the same power that He had. Satya's Christ-like powers were exhibited when he fed the multitudes, not with loaves and fishes, but with food, candy, and amrita, the nectar of immortality.[27] Satya's maxim, "Whatever you feel should not be done to you by others, you should avoid doing to others,"[28] reminds one of Jesus' golden rule. And both Satya and Jesus are regarded within their respective traditions as the second member of a divine trinity.

Satya's various forms of healing also remind one of Jesus. For example, the mere touch of his robe produces healing effects,[29] he exorcises demons out of people,[30] he cures cancer and gall stones with vibhuti taken internally,[31] and cures cerebro-spinal meningitis and blindness by the external application of vibhuti.[32] He has vicariously accepted from his devotees such ailments as heart attacks, strokes, fever, paralysis, and blindness, in order to atone for them and spare them the suffering.[33] In addition Satya has materialized surgical instruments and bandages and removed tumors and cancer through spiritual surgery,[34] and performed mediumistic surgery by operating through the body of a reputable surgeon.[35] Most amazing of all, Satya has revived people who were dead, there being accounts of his having resurrected an Indian man in 1953,[36] and an American by the name of Walter Cowen in 1971.[37]

It is Satya's connection with and imitation of Jesus Christ that is so striking and so convincing for Westerners. As if the miracles or healings that Satya performs would not be shocking enough, the link with Jesus seems to lead to utter amazement. Many Westerners have been taught to believe that Jesus is divine, and when Satya blissfully proclaims himself to be the reincarnated Jesus, and demonstrates this through his miraculous manifestations, the result tends to be overwhelming.

My appraisal of the effect which Satya Sai Baba has upon human beings suggest what may be equated to the phenomenon of synergism. Synergism is a theological doctrine which holds that in healing there is cooperation of divine grace within human activity resulting in a total effect which is greater than the sum of two or more effects taken independently. When Satya's manifestations and miracles are actually witnessed at first-hand, and not merely read or heard about, and then reflected upon in the light of what we recall about the miraculous activities which the God-man Jesus is believed to have performed, the total effect is much greater than the sum of its parts. A synergistic effect is most likely to fall upon the "materialistic" Westerner, who tends to become convinced of the Avatar's divine reality in spite of his own usual sensory mode of perceiving reality. The synergy is apt to produce a conversion experience, which can be observed in the case of Dr. Sandweiss who is transformed from a psychiatrist to a Sai-chiatrist.[38] He now wishes to apply spiritual principles

to the healing of the sick soul. Satya and the scientist are operating in altogether different modes of reality, and the Avatar's realm of reality is not measurable by scientific laboratory knowledge. Thus Satya's statement that "Not even the biggest scientist can understand Me by means of his laboratory knowledge" is defensible.

1. Jerome Ellison, "Seven Days with an Avatar," in Journal of Religion and Psychical Research, January, 1981, p. 51-55.
2. Ibid., p. 53.
3. Ibid., p. 51.
4. Samuel Sandweiss, Sai Baba, The Holy Man and the Psychiatrist. San Diego, CA.: Birth Day Publishing Co., 1975. p. 47.
5. Lawrence LeShan, Alternate Realities. New York, NY Ballantine Books, 1976.
6. Philip Wheelwright, "Poetry, Myth, and Reality," in The Modern Critical Spectrum, eds. Gerald Goldberg and Nancy Goldberg. Englewood Cliffs, NJ, Prentice-Hall, Inc. 1962. p. 319.
7. Howard Murphet, Sai Baba, Man of Miracles. Marras, India, Macmillan Co. of India, 1975, p. 207.
8. Ellison, op. cit., p. 54-55.
9. Sandweiss, op. cit., p. 203.
10. Erlendur Haraldsson and Karlis Osis, "The Appearance and Disappearance of Objects in the Presence of Sri Sathya Sai Baba," in The Journal of the American Society for Psychical Research, vol. 71, Jan. 1977.
11. Murphet, p. 168.
12. Murphet, p. 68.
13. Murphet, p. 180.
14. Murphet, p. 153.
15. Murphet, p. 48.
16. Murphet, p. 48.
17. Sandweiss, p. 46.
18. Murphet, p. 185.
19. Murphet, p. 83.
20. Sandweiss, p. 97.
21. Murphet, p. 157 and Sandweiss, p. 224.
22. Murphet, p. 179.
23. Sandweiss, p. 178.
24. Sandweiss, p. 175.
25. Ibid.
26. Ibid.
27. Murphet, p. 174.
28. Sandweiss, p. 212.
29. Murphet, p. 155.
30. Murphet, p. 119.
31. Murphet, p. 125.
32. Murphet, p. 120.
33. Murphet, p. 128.
34. Murphet, p. 120.
35. Murphet, p. 160.
36. Sandweiss, p. 97.
37. Sandweiss, p. 101-103.
38. Sandweiss, p. 190.

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# PROCESS THOUGHT, MYSTICISM, AND REALITY

C. Alan Anderson

Abstract: The author summarizes Whitehead's process metaphysics and gives the salient views of panentheism. He states the importance of the roles of love and beauty in this interpretation of panentheism. He closes with several quotations from Whitehead on these topics.

Reality is whatever is. Mysticism is a passionate apprehension of reality as essentially a creative advance to ever new unities. After (1) saying all too little about the basics of this complex outlook, I shall (2) make some observations about philosophy's ability to deal with mysticism, (3) give my interpretations of love, faith, and hope, in the context of process thought, and (4) conclude by saying a little about direct and indirect applications of creative love in personal and civilizational perspectives, all in the essentially aesthetic view of goodness provided by process thought.

Process Thought. Process thought is the broadest term for what, with varying emphases, also is known as process philosophy and process theology. In its present form this outlook is largely derived from the work of Alfred North Whitehead (1861-1947). His own name for his world view, the Philosophy of Organism,[1] suggests that unitive balance to the emphasis on flux provided by the name process thought.

This philosophy has similarities to various other outlooks, but its immediate background can be found in Whitehead's early efforts to unify diverse branches of mathematics and to understand the new physics, with its relativity, force fields, and quantum "definite jumps"[2] of energy. Twentieth Century science destroyed the foundations of Seventeenth Century materialistic science. Whitehead's task was to interpret current science and insights ranging from Plato to Wordsworth in such a way as to produce a coherent new foundation "in terms of which every element of our experience can be interpreted."[3] He succeeded amazingly well.

Whitehead portrayed the change from (1) the Newtonian view, centered on "this bit of matter occupying this region at this durationless instant" with "this occupation of space [as] the final real fact, without reference to any other instant, or to any other piece of matter, or to any other region of space"[4] to (2) the new view with "process, activity, and change [as] the matter of fact. At an instant there is nothing. . . . Thus all the interrelations of matters of fact must involve transition in their essence. All realization involves implication in the creative advance."[5] In adding "content to the notion of bare activity"[6] Whitehead found it necessary to abandon the notion of "nature lifeless" in favor of "nature alive."[7] He saw the

futility of trying to understand either physical nature or life apart from the other. They are linked in a process of attaining individuality through the appropriation, or "prehension," of relevant factors in individual acts of "immediate self-enjoyment"[8] called, interchangeably, actual entities, actual occasions, events, or happenings. Most of them are not conscious. Whitehead holds "that these unities of existence, these occasions of experience, are the really real things which in their collective unity compose the evolving universe, ever plunging into the creative advance."[9] This contrasts sharply with long-prevalent philosophical and theological exultation of unchanging being, with becoming relegated to secondary or illusory status. In process outlooks there is held to be no such changeless substance; all concrete reality is in process.

While Whitehead did not refer to himself as an idealist, his philosophy generally is classified as a form of panpsychism, a type of metaphysical idealism which considers all of reality to be mental or spiritual, but to be divided into many units, or psychical atoms, rather than the one undivided mind which Hindus and some Western thinkers believe it to be. Whitehead has more kinship to the Buddhist view of a person as a series of momentary selves.

The Whiteheadian split-second event receives the past in feeling the feeling of others, selects from possibilities for the future presented to it by God (including God's gift of the event's initial aim, which the event is free to develop along the lines of God's perfect wisdom or to depart from considerably), and enjoys a moment of satisfaction from its chosen unique blend of past and potential, now made actual. When the event perishes subjectively and is replaced by its successor event, it becomes objectively immortal in God, and it becomes available to succeeding events as part of the influence of the past on them. Most events differ so little from their predecessors that we generally take a long succession of them to be a single enduring thing, somewhat as we take a rapid projection of still photographs to be one moving but lasting picture.

Panentheism, process thought's view of God, especially as developed by Charles Hartshorne (born 1897), holds that God is, as an old song says, "all there is and then some." God includes everything within him/herself, but has a selfhood or personality beyond the mere totality of included reality. Panentheism means that all is in God, whereas the older pantheism says that all is God.

Panentheism differs from traditional theism both in the inclusion of everything within God and in attributing change, in the form of growth, to one side of God. He/she has an abstract, changeless "primordial" side of perfect morality, but God also has a concrete, developing "consequent" side in which God is being enriched by all the experience in the universe. It could not be otherwise if such meaningful contacts with God as one finds in prayer and mystical experience are not simply human self-deceptions.

Mysticism and Philosophy. Before considering mystical love in the light of process thought, it seems appropriate to pay some attention to the general topic of the relationship of mysticism and philosophy. One sometimes gets the impression that to turn to mysticism is to abandon philosophy in order to plunge into something like a cosmic caldron of taffy or a heavenly hot tub. W.T. Stace lent some weight to such attitudes when he said that "the paradoxes of religion and of mysticism are irresoluble by the human intellect. My view is that they never have been, they never can be, and they never will be resolved, or made logical."[10]

Decidedly different is John Findlay's view, which ordinarily might not be associated with process thought, but which I believe is compatible, at least with a thoroughgoing form of process panentheism. Findlay maintains not only that there is a logic of mysticism but that "mystical unity at the limit or centre of things alone guarantees that coherence and continuity at the periphery which is involved in all our basic rational enterprises."[11]

Only in the light of mystical truth [may] scientific truth [be] fully intelligible."[12] It is because we take for granted an inadequate atomistic, anti-mystical philosophy that we think it inconceivable that there can be such a unity of everything as many mystics report experiencing, but which, incidentally, various scholarly writings emphasize is not the exclusive mystic message.[13] Findlay finds all the features of mysticism to be products of mysticism's orientation toward a necessarily existent self-supporting, self-explaining absolute. Findlay asserts that mysticism arises "when an absolute is treated with extreme seriousness, both in theoretical vision and in practice: it is the sort of absolute we get when the logic of absoluteness is pursued to its furthest limit."[14] Of this pursuit Findlay maintains, "the theorems of mysticism can only be understood wth passion; one must oneself live through, consummate the identity which they postulate."[15] Of great interest to psychical research, Findlay believes that the logic of mysticism calls for "numerous states of being. . . which mediate between the extreme of alienation characteristic of this world and the extreme of unity characteristic of mystical ecstasy."[16]

In a different reconciliation of mysticism and philosophy Whitehead maintains:

> If you like to phrase it so, philosophy is mystical. For mysticism is direct insight into depths as yet unspoken. But the purpose of philosophy is to rationalize mysticism: not by explaining it away, but by the introduction of novel verbal characterizations, rationally coordinated.[17]

Along these lines, he says that "understanding is not primarily based on inference. Understanding is self-evidence."[18]

So,

> philosophy, in any proper sense of the term, cannot be proved. For proof is based upon abstraction. Philosophy is either self-evident, or it is not philosophy. The attempt of any philosophic discourse should be to produce self-evidence. Of course it is impossible to achieve any such aim. But, nonetheless, all inference in philosophy is a sign of that imperfection which clings to all human endeavor. The aim of philosophy is sheer disclosure.[19]

From what already has been said it may be clear that process thought offers not only indications of the congruity of philosophy and mysticism, but also in the structure of all experience, having immediate contact with God and all past experience, the key to understanding both mystical and psychical experience. Elsewhere[20] I have sought to explain several features of mysticism on the basis of what goes on in a momentary event. Here I shall concentrate on that main and perhaps all-inclusive mystical characteristic, love, in offering my "novel verbal characterizations."

Love and Process Thought. Evelyn Underhill, citing numerous mystics, concludes that "the business and method of mysticism is love."[21] Irrespective of whether we know anything of mysticism or of process thought, we almost certainly have encountered the highest insight of heaven or earth, that God is love,[22] and probably we have gone about our lives almost as if we had not heard this revolutionary doctrine, which long ago would have transformed the world if we were not such dolts. Likewise, we have come across the commandments that one should love God with all one's heart, soul, mind, and strength[23] and one's neighbor as oneself.[24] These, of course, are contained in a book which Mark Van Doren described as "drenched with love,"[25] the love story of God and the world. We may have read Henry Drummond's nearly century-old classic lecture in which he characterizes love as "The Greatest Thing in the World." On a more secular level, we may hear that love makes the world go round, with or without associating it with Aristotle's assertion that "the final cause. . . moves by being loved";[26] and we may sing that "what the world needs now is love, sweet love." Certainly there is no shortage of interest in love, but there is a lack of taking love with full seriousness. I propose that we take love with utmost seriousness, and in the process try to discover whether love provides not only a foundation for personal living but for civilization.

I hasten to add that taking love seriously is not exclusively an intellectual matter, nor one that in any way lessens the enjoyment of love; quite the contrary. In the words of Daniel Day Williams, who was a noted process thinker:

> love is not only the impulse toward communion but the enjoyment of it. The intellect can delight in its powers and enjoy its reflection

> upon God. The so-called dryness of rational argument is often but the outward form or the tedious betrayal of what is really the riot of the mind's play with deity. To love God is to rejoice in the richness of truth, to enjoy the counterpoint of the absurd and the nonsensical, to engage in the conflict of ideas and the history of human argument.[27]

With the comforting thought that at the least I may be adding a bit of enjoyable counterpoint, I confess to some hesitancy to talk about love, partly because our English word "love" is notoriously open to being interpreted in any of several ways, which refer to a range of love from the most clearly divine to the most earthy. Use of the Greek words for which we substitute our one word "love" might help, but those words are not used with full consistency or clarity either. Moreover, I mean to suggest an underlying continuity or an overarching unity of love in all its meanings, which we intuitively grasp. So I shall employ the word "love" and move on to some ways of understanding love as the greatest reality.

The notion of love as a universal force goes back as far as the Fifth Century B.C., when Empedocles said that love and strife are the two great alternating forces which work on the four elements and bring about change. In the next century Plato saw philosophy, literally the love of wisdom, as a therapy to convert the soul to a harmonious orientation toward reality. This conversion would free one from the bondage of ignorance, which Plato in his famous parable of the cave[28] likened to the condition of prisoners who mistake shadows for reality, even as we mistake our world of appearance for the world of reality. Plato considered eros "a symbolic equivalent of the universal impulse toward the Good,"[29] which is the source of everything's being and being known.

In the Renaissance Neoplatonism of Leone Ebreo (ca. 1460-ca. 1535) love is raised to the level of "a single principle permeating all things, from the material through the spiritual, and. . . this principle is the dynamic factor in cosmic change."[30] Similarly, in the second half of the Sixteenth Century, Giovannia Della Porta in writing on natural magic finds love to be the bond of nature.[31]

I believe that love is another name for the universal creativity which pervades all reality. Whitehead saw creativity and God as separate, but I view creativity and eternal objects or possibilities as parts of God, who is love, of whom we are parts in a complex divine unity. Whitehead may provide some support for my position in his reference to "the supreme Eros incarnating itself as the first phase of the subjective aim in the new process of actuality"[32] in any event.

The names that we give to reality and its parts may matter little, but what happens in reality is all-important. That occurrence is far more than mere change. In the words of Nels Ferré, who was a critic of process thought, to the extent that

it might try to find meaning simply in process:

> Love defines the inmost nature of becoming, not as a process of change, but as the creativity of the highest purpose. . . . [O]nly love is self-sufficient; there is finally only the self-sufficiency of Love. . . . Love is ultimate and can be reduced to no other terms. Love gives final meaning, but there can be no final meaning for love.[33]

Emily Dickinson gives expression to such a view when she says in her poem 1765

> That Love is all there is
> Is all we know of Love.

This is reminiscent of God's self-identification, "I am that I am."[34] The ultimate can be pointed to but cannot be compared except in its subdivisions; God, love, in his/her/its completeness simply is and is overwhelming--in beauty, power of attraction, completeness, full selfhood.

The beginning point and prime unifying element for any occasion of experience is the initial aim that God-Love gives to it. To the extent that the occasion approaches a full acceptance of this aim, the occasion enjoys the greatest realization of love-beauty-harmony. As Hartshorne observes, love is "the highest beauty."[35] As put by William Dean, "Beauty is love for life as it is felt now."[36]

The beautiful mystical moment--and all moments are mystical in some degree--is the one which most fully accepts and consistently develops God's initial aim for it, and thereby enjoys the greatest love, which is the greatest beauty and the most effective degree of harmony in contrast. The process within a split-second event exemplifies love and its forms known as faith and hope. Process thought can help us to realize why of faith, hope, and love, love is the greatest.[37]

The pattern which the occasion actually creates is its faith. This is love specified or shaped by the particular outlook of the occasion with regard to what are its limits, what indeed is for it, including the extent to which it considers itself entitled to share in God. Its faith can make it whole[38] or can condemn it to the misery of alienation from awareness of divine wholeness. So salvation or perfect enjoyment of love-beauty is the gift of God, but it must be accepted to be obtained.

The form of satisfaction to which faith leads can be classified along usual lines. Faith which aims at enjoyment of ultimate divine purpose and awareness of the whole process produces mystical experience. Faith if aimed at awareness of lesser aspects of the process for enjoyment produces perception, either conventional or extrasensory; if aimed at sharing divine awareness of probabilities for the future, precognition; if at the akashic records part of God's consequent side, retrocognition.

Faith which aims at sheer understanding produces conception. Faith which aims at that form of psychokinesis which moves one's own body produces conventional action, if at more remote motion, magic, either white or black depending on whether the aim is in accordance with or contrary to the aim of God. To what extent divine healing can be distinguished from white magic is problematic; if they are to be distinguished, divine healing would be that which has a more comprehensive grasp of divine purpose in all directions, while white magic would embody a more narrowly focused region of divine aim or a "parallel" purpose for good without a full awareness of its incorporating divine purpose.

Hope is the form of satisfaction of an occasion as it is oriented toward its gift of influence to succeeding occasions. It helps or retards them by passing along an expectation of greater or lesser fulfillment. Most significantly, hope is that love-oriented component of self-awareness which looks toward greater realization of divine fullness in succeeding occasions--much as parents look toward greater fulfillment for their offspring than they themselves have experienced.

Love Works. Love--or whatever we choose to call it, perhaps simply reality--works beautifully, both literally and figuratively. It works in both individual and universal perspectives, which are intimately related. As to the individual, since each of us is concretely a new person perhaps ten times per second, any one of these newly created and creating divine expressions can decide to break away from a long chain (and how appropriate that suggestion of confinement is for most of us) of predecessor states of faith and immediately receive the fullness of creative love. That accomplishment likely will be gradual, as one state of faith, which is the substance (literally, that which stands under) of things hoped for, gradually is superseded by another in the endless procession of creative events. But any moment may be a moment of full acceptance and glorious transformation, if only we turn to it wholeheartedly. Such is the love that we owe God and ourselves.

Love works both directly and indirectly. When it works directly it works what we call wonders, for boundaries of what seems reasonable to our pedestrian minds fall right and left, and healings of body, mind, and circumstances come, as Jesus and his followers showed; as Phineas Parkhurst Quimby with his "Science of Health and Happiness," Warren Felt Evans and his "Christian Pantheism," (which in some ways foreshadowed process thought), and others of the Nineteenth Century[39] rediscovered; and as numerous Godward-looking people of all religions are proving daily as they accept divine possibilities that are open to all but are denied by most. When love works indirectly it does so by leading us to use our conventional abilities of action and communication to move matter and to move hearts. Of course, this too begins with direct action on the society of occasions immediately adjoining oneself: one's body. Mystics long have responded to a call to alternate mystical experience and practical work for good in the world.[40]

In either direct or indirect application of love it is through loving God fully and our neighbors as ourselves that we discover and transform ourselves and aid the world as we learn practically that whatever place we stand is holy ground[41] and that we are grounded in the divine ground of endless creativity, which is love, which is beauty, which is God, who is all, who is ours, and whose we are. It is the essence of process thought that even with regard to ourselves we are involved in a social process. Whether with respect to oneself or others, the process ethical obligation is to further the only intrinsic value, which is the experience of aesthetic satisfaction. There is a divine propensity for intensity in harmony; this is beauty. "The present moment must be beautiful for the future so that the future can hope to attain the intrinsic satisfaction of the experience of beauty."[42] Since we all are "members one of another"[43] in the internally related reality portrayed in process thought, whatever we do is done for (or to) everyone. No accomplishment, however great or small, is ever lost; it forever enriches the background out of which the future arises.

Whitehead presents a hopeful and truly inspiring picture of history and civilization, a philosophy deserving to be relied on in leading humankind to a new birth of confidence and dedication to the cause of endless creativity. He warns that "no static maintenance of perfection is possible. The axiom is rooted in the nature of things. Advance or Decadence are the only choices offered to mankind."[44] Of the broad sweep of history Whitehead observes:

> The history of ideas is a history of mistakes. But through all mistakes it is also the history of the gradual purification of conduct. When there is progress in the development of favourable order, we find conduct protected from relapse into brutalization by the increasing agency of ideas consciously entertained. In this way Plato is justified in his saying, The creation of the world--that is to say the world of civilized order--is the victory of persuasion over force.[45]

Civilization itself Whitehead characterizes as "nothing other than the unremitting aim at the major perfections of harmony,"[46] and he also offers "as a general definition of civilization, that a civilized society is exhibiting the five qualities of Truth, Beauty, Adventure, Art, Peace."[47] Process theologian John B. Cobb, Jr., has summed up much of this:

> The alternative to...decline is the occurrence of some new ideal of perfection as yet unrealized and not subject to immediate achievement. If this ideal seizes the imagination, it inspires new vigor of effort. This will entail a loss of harmony, a large element of present discord. Nevertheless, it is only thereby that new beauty with new strength can be attained. This quest for beauty not yet realized and perhaps only dimly imagined is the adventure with which Whitehead is concerned.

> The relation between adventure and God can easily be shown. In every occasion God is the lure toward its ideal realization. This lure is toward a good partly to be realized in the immediate satisfaction and partly realizable only in the future. Whatever value might be realized in the immediate present and proximate future, God envisions possibilities of infinite variety in contrast to those presently attainable. He who is captured by the vision of some such possibility, and he alone, will respond to the call of adventure. Thus, God is the urge to adventure and the ground of the possibility of the response.[48]

In the hope that you will find some of Whitehead's own words as haunting and stirring as I do, I shall close with several quotations relating to the qualities of civilization from Adventures of Ideas and the magnificent final sentences of Process and Reality. Here is mysticism expressed as process philosophy, an enobling and enabling guide for use in our consciously creative advance into the future.

> Truth is the conformation of Appearance to Reality.[49]

> Beauty is the mutual adaptation of the several factors in an occasion of experience [or] . . . the perfection of Harmony.[50]

> Art at its highest exemplifies the metaphysical doctrine of the interweaving of absoluteness upon relativity. In the work of art the relativity becomes the harmony of the composition, and the absoluteness is the claim for separate individuality advanced by component factors.[51]

> Art is purposeful adaptation of Appearance to Reality.[52]

> Consciousness itself is the product of art in its lowliest form.[53]

> The human body is an instrument for the production of art in the life of the human soul.[54]

> The real world is good when it is beautiful.[55]

> The effect of the present on the future is the business of morals. . . . Morals consist in the aim at the ideal, and at its lowest it concerns the prevention of relapse to lower levels. Thus stagnation is the deadly foe of morality.[56]

> [I]t is Appearance which is consciousness is clear and distinct, and it is Reality which lies dimly in the background with its details hardly to be

distinguished in consciousness. What leaps into conscious attention is a mass of presuppositions about Reality rather than the intuitions of Reality itself.[57]

To sustain a civilization with the intensity of its first ardour requires more than learning. Adventure is essential, namely, the search for new perfections.[58]

[By Peace] I mean a quality of mind steady in its reliance that fine action is treasured in the nature of things.[59]

I choose the term 'Peace' for that Harmony of Harmonies which calms destructive turbulence and completes civilization. . . . The Peace that is here meant is not the negative conception of anaesthesia. It is a positive feeling which crowns the 'life and motion' of the soul. It is hard to define and difficult to speak of. It is not a hope for the future, nor is it an interest in present details. It is a broadening of feeling due to the emergence of some deep metaphysical insight, unverbalized and yet momentous in its coordination of values. . . . It is primarily a trust in the efficacy of Beauty. It is a sense that fineness of achievement is as it were a key unlocking treasures that the narrow nature of things would keep remote. There is thus involved a grasp of infinitude, an appeal beyond boundaries. Its emotional effect is the subsidence of turbulence which inhibits. More accurately, it preserves the springs of energy, and at the same time masters them for the avoidance of paralyzing distractions. The trust in the self-justification of Beauty introduces faith, where reason fails to reveal the details.

The experience of Peace is largely beyond the control of purpose. It comes as a gift. The deliberate aim at Peace very easily passes into its bastard substitute, Anaesthesia. . . Peace is the removal of inhibition and not its introduction. It results in a wider sweep of conscious interest. It enlarges the field of attention. Thus Peace is self-control at its widest--at the width where the 'self' has been lost, and interest has been transferred to coordinations wider than personality. Here the real motive interests of the spirit are meant, and not the superficial play of discursive ideas. Peace is helped by such superficial width, and also promotes it. In fact it is largely for this reason that Peace is so essential for civilization. It is the barrier against narrowness. One of its fruits is that passion whose existence Hume denied, the love of mankind as such.[60]

> What is done in the world is transformed into a reality in heaven, and the reality in heaven passes back into the world. By reason of this reciprocal relation, the love in the world passes into the love in heaven, and floods back again into the world. In this sense, God is the great companion--the fellow-sufferer who understands.
>
> We find here the final application of the doctrine of objective immortality. Throughout the perishing occasions in the life of each temporal Creature, the inward source of distaste or of refreshment, the judge arising out of the very nature of things, redeemer or goodess of mischief, in the transformation of Itself, everlasting in the Being of God. In this way, the insistent craving is justified--the insistent craving that zest for existence be refreshed by the ever-present, unfading importance of our immediate actions, which perish and yet live for evermore.[61]

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56. Ibid., p. 346, paperback p. 269.
57. Ibid., p. 348, paperback p. 270.
58. Ibid., p. 332, paperback p. 258.
59. Ibid., p. 353, paperback p. 274.
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61. Process and Reality, pp. 532-33.

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## DIALOGUE WITH AUDIENCE

Gene Kieffer: I am on the lookout for ancient documents dealing with mysticism. Recently I found a copy of an issue of The International Journal of the Tantric Order in America. It is Vol. 5, No. 1 and has 188 pages. The material in it is staggering--absolutely mind blowing. I plan to republish it, and when I do you will all have copies of it. It refers to all the things we are concerned with here in this Conference. I understand that there was about 1906 (when this issue was published) a Tantric Order in America which was made up of many of America's most influential families. But I want to find other issues of this Journal and other Journals of the same type. I would very much appreciate any help you can give me in finding these.

Also I want to share with you a letter (dated March 21, 1981) which I received from Gopi Krishna.

> "Dear Gene: My writing has taken an altogether unexpected turn. By the grace of heaven I have now gained the gift for which I have been longing. What I am writing now is unlike any prose or verse I have written so far. In fact, I never believed it would be possible for me to write like this. But the ways of heaven are inscrutable. I have already written about fifty typed pages of this revelation during the last few days but the strain on my health has been heavy. For this reason I could not reply to your letter. I need perhaps only thirty pages more to complete this

first volume of the series which I believe will be written down to discuss all the burning issues of our day as they appear to a higher intelligence. This is all I can say. It has several characteristics which never appeared in my works before. It is ironical, satirical, biting, comical and humorous at the same time. Some of the most pressing problems of our time are discussed with such brevity and precision that I feel amazed."

Then, a little later he wrote me:

"I am sure you will see a radical difference between my previous writings and the manner in which this book has been written. I am myself amazed at it. The manner in which the present topics (e.g. the current theory of evolution, psychic research, the present hectic race for wealth and possessions) have been dealt with in this work, is normally beyond my reach. I could never write in this way in my normal diction. You are right in saying that people do not believe in a higher intelligence. It is this skeptical or cynical trend in the intelligent ranks of human beings today which is at the root of the present explosive situation of the world. Belief in an almighty power is necessary to keep the human mind straight on the evolutionary course... Otherwise no power on earth can rescue Man from turning into a monster within a few decades. In fact, there is already a tendency towards this direction which is at the basis of the approaching calamity. This is where the great thinkers of our present times have made an error. This is where a correction is urgently needed. The ideal of an almighty compassionate perfect and infinite creator is absolutely necessary for the evolving human mind to retain its sanity and for the brain to carry out its evolutionary processes which are at work every moment of our lives both when asleep and awake. This is a momentous secret, entirely hidden from the leading lights of the race. This writing is designed to correct this error and to present revealed religion as a necessary adjunct to the evolutionary process of the brain. . . We forget to keep before our eyes the stupendous dimension of the universe and our own entirely insignificant position and the fact that our knowledge is extremely limited and even delusive as we have absolutely no awareness about the real nature of the mind. Unless the race realizes the mistakes made and returns to the point where it digressed from a spiritually oriented life there will be no easing of tensions or escape from the catastrophes threatening it at present. This writing is therefore of vital importance to enlighten humanity about a secret which is still a sealed book to science. From the analysis of Darwin's theory made in this work you can see how dangerous the doctrine has been and how hasty have been those who accepted it and are promulgating

it as a workable philosophy for mankind. Carl Sagan is another instance of this type of intellectual. There is no power on earth to keep mankind from annihilating itself except belief in immortality of the soul and the existence of an almighty power as the creator of the universe."

Now I'd like to clear up one myth. I've been involved in this work for over fourteen years and the last ten years promoting the work of Gopi Krishna because he is the one man that insists on being scientifically examined. Many people confuse his work with that of the Hari Krishna sect. Everywhere I go people think that he's the one that dances on the street corners in New York and bangs drums. He's not. He's married, has seven grandchildren and now, after seventy-eight years of life living in Kashmir, India, he has moved his residence for the first time to a place called Dara Dun. He says, "since my arrival at Dara Dun" (he wrote this May 19th) he said I have been resting most of the time so far as creative work is concerned, but I'm not sitting idle as there are many problems to which we have to attend to on account of the change of station. . ."

Boyce Batey: Gene Kieffer referred to extraordinary work of 5000 lines of poetry generated by Gopi Krishna in a period of two weeks. But he did not give you a sense of what that work is like. Here is one small part of it, from a Chapter entitled "The World on the Verge of Collapse":

"The world is on the verge of a collapse,
Because there is no agreement between
The scholars and the statesmen of the earth,
No point on which the major part agrees;
No target which most of them would work for,
No summit to which most would like to rise,
No faith to which the skeptics could subscribe,
And no ideals all would like to share
To mold their life and conduct in that form."

All members of the ARPR will receive a copy of this book when it is published.

Mary Rose: This symposium which combines some Eastern and Western views of man and reality illustrates that the important work of the ARPR cannot move forward unless we take into account both Eastern and Western views. Of course, this morning we had only a short time and we were able to look at only one Western view and only a very little of Indian thought. We have said nothing about any aspect of the Chinese tradition. Nor have we touched upon the very important tradition of transcendence in the West that derives from Plato and has given rise to the philosophical elaboration of the great Western monotheisms. On the other hand, this symposium has been a magnificant beginning for something that the academic world really needs.

Mary Knowles: First, I want to say that I am new here at this conference. I am not addressing the main thrust of Dr. Bassuk's paper. But I wish to challenge the idea that any man can justify the view that he is divine and hence entirely different from me. Rather, I want to say that there is not anything that is not divine.

Last Summer I did some work with the American Friends Service Committee during the time when the 19 and 20 year olds were registering for the draft. And I saw those young people marching like sheep and the adults behind them pushing as hard as they could because they had all been nurtured and suckled on the idea that there is a separation between God and them.

Daniel Bassuk: I'd like to respond by saying that in my presentation I was actually trying to bring out some of the more extraordinary, aspects of Sathya Sai Baba. If he were here he would respond to your comment by saying that what he is trying to exhibit by his life is the oneness of everything and that he is not so different but that he is you and you are an aspect of him and that there is truly a oneness among all beings. That is his major message. His message is very much a reflection of what Doctor Anderson spoke of. It is that he is an embodiment of love and that is all. Thank you.

Alan Anderson: Mary Knowles said she is new here. So are we all. That is one of the great points that I didn't get a chance to emphasize strongly enough in what I said. In the process view the whole world, the whole universe, is concretely new each moment. It is not the same universe exactly that it was a tenth of a second ago and no one who came in here today is going to leave because those people who walked in through the door no longer exist. You are their descendents and you can be just as new, just as fresh, just as beautiful, just as wondrous, just as marvelous as you are, if you accept that full principle of divine love which is expressing in you. I think this is essentially what you are saying. But I thought that was a beautiful statement you made at the beginning that you're new: so are we all.

David Kamack: Dr. Bassuk, have you personally observed Sai Baba or are you telling us of him at second hand? I have never heard of him, but he seems to be someone I should have heard of. Are the media not telling us of something that is unusual and important? Of course, we have all heard of Sister Teresa of India. Why do we not hear of Sai Baba? I am interested in his vision of his next avatar form. Does this give us reassurance that perhaps man will not destroy himself on this planet?

Daniel Bassuk: No I have not had the opportunity at this time to observe Sathya Sai Baba--except, of course, on film. There are a number of films on him which have been shown in this country. I am not by any means a disciple of Sai Baba. In fact, I have a rather skeptical attitude toward him. Yet I

believe from what I have read--several biographies and many articles--that he really does what it is claimed that he does. I would like to point out that the Academy of Religion and Psychical Research is interested in building bridges between the realms of religious faith and scientific investigation and I consider it an unfortunate fact, that Sai Baba has been approached by committees of scientifically credible people in India (including Vice Presidents of various universities) requesting him quite respectfully to cooperate in scientific research and he has refused to do so on what he claims are religious or theological grounds. So we're left with a dilemma and I point that out for whatever value it may have for you.

SESSION III

PSYCHICAL RESEARCH, THE NATURE OF MAN, AND LIFE AFTER DEATH

# PANORAMIC MEMORY, WORLD LINES AND THE BOOK OF LIFE

By F. Gordon Greene

Abstract: The author reviews evidence of the belief in panoramic memory recall and related motifs, as found in mythological, religious, and metaphysical literatures from the dawn of history to the seventh century A.D. He argues that an integral relationship exists between the "book of life" judgment motifs found in Christian, Islamic, and other eschatologies and the panoramic memory faculty. Special emphasis is given to correlating the modern relativistic concepts of world lines, altered time scales and higher dimensional spaces with book of life motifs and panoramic memory.

INTRODUCTION. In his mythico-religious/historical survey of themes related to the near death experience (NDE) Frederick Holck[1] discusses parallels he found between the phenomenology of near death altered states as documented in the near death study of Raymond Moody[2] and certain of the doctrines and beliefs recorded in humankind's great religious/cultural traditions. Holck's research included a perusal of Taoist, Hindu, Buddhist, Zoroastrian, Islamic, Biblical, Greek and Roman literatures as well as a review of modern comparative religious and ethnological studies. Among the more common phenomenological features of NDE's Holck interpreted as being reflected in these writings were the sensations of hearing loud ringing or buzzing sounds; passing through dark enclosed spaces; viewing one's physical body from a distance and from the vantage point of another "spiritual" body; and meetings with deceased relatives and higher spiritual beings.

One feature of Moody's near death model Holck failed to corroborate in his survey was the panoramic memory of life review stage of the NDE during which the experient views his past life either entirely or in part, fleetingly or all at once. The only record he found that came close to resembling panoramic memory appeared in the Tibetan Book of the Dead, known in Tibet as the Bardo Thodol.[3] In the relevant passage the newly decreased's every action in life is judged. During this event the inevitable feelings of fright overwhelming the deceased do nothing to thwart judgment because, "the Lord of Death i.e., Dharma Raja will... consult the mirror of Karma... He will look in the mirror, wherein every good and evil act is reflected. Lying will be of no avail."[4]

As Holck notes the essential point in this passage is, "the presence in immediacy of all past actions."[5] Holck goes on to mention that numerous passages in diverse sacred literatures deal with the problem of post-mortem judgment during which the actions of a person's former life are scrutinized. Just who it is that does this scrutinizing is a question of discussion which

will be reserved until the latter part of the paper. For now we will note that in Holck's opinion, "These...instances do lack a panoramic memory aspect and should, therefore, not be counted with the flash-back experiences."[6]

Are records from mythico-religious and other historical writings displaying close parallels with the panoramic memory aspect of near death actually so lacking as Holck suggests or did he fail to take notice of such evidences although they do exist and are available for collection and analysis? A major premise of this study is that such records do exist and that belief in the phenomenon of panoramic memory recall lies at the very core of several world religious traditions and is to be associated with the "judgment of the dead" and the "book of life" mentioned directly or indirectly in ancient Egyptian, Christian and Islamic eschatologies. Judgment scenes based on the use of the other symbol/motif sets, (i.e., ones separate from the panoramic memory theme) are also found in all major religions but will not be discussed in any detail here. Readers interested in wider treatments of the judgment theme are referred to R. H. Charles' classic study for a Biblical perspective and to S.G.F. Brandon's unique eschatological classic for a world wide survey.[7] Mircea Eliade's study is also useful as are various passages in the writings of John Hicks, Stanislav Grof, and Philippe Aries.[8]

Information pertinent to the phenomenon of panoramic memory recall not necessarily associated with the judgment theme or with the NDE but found in a variety of contexts in various ancient cultural traditions will also be discussed in this paper. Another major premise of this study is that there is a profound relationship between the theory of relativity concepts of "world-lines" and "relativistic time" and the panoramic memory faculty. In some instances it is possible to speak of the existence of cluster patterns grouping the hypothetical world-line, the notion of relativistic time, and the panoramic memory faculty together. It thus becomes possible to argue that sometimes where belief in panoramic memory recall is present so also there lie hints suggesting a view of the Cosmos in consonance with relativity theory. As such this paper may be seen as continuing the line of reasoning previously advanced in the writings of Capra, Zukov, Park, and Talbot.[9] All of these writers associate certain parts of the world view as found in modern theoretical physics with a number of doctrines and beliefs discovered in the mystico-religious doctrines and metaphysical traditions of ancient man. Where Capra, Zukov and Talbot, however, stress such similarities as found in the ancient Orient, the present paper shall also include discussion of correlations between the belief systems of ancient traditions in the West and certain of the key concepts found in modern physics.

WORLD-LINES AND RELATIVISTIC TIME. Two essential features of relativity theory are integral to the present thesis: the notion of world-lines and that of relativistic time. World-lines, in the language of special relativity, refer to the concept that all three-dimensional objects in the universe, animate and

Turning to discussion of the roll time plays in relativity theory, we note that this principle is often illustrated by invoking the "twins paradox". In this hypothetical situation one of two twins blasts off in a rocketship from earth that continues to accelerate after reaching escape velocity. After a short trip he returns to earth. Upon meeting his stay-at-home sibling he may find that there is a noticable age difference between the two of them. The astronaut's brother might appear to be much older. The faster the top velocity attained by the rocketship during the trip, the more slowly time will pass for the astronaut relative to the passage of time experienced by his earth bound brother. However, for the "star trekking" twin time seems to pass by as always. If during his journey the ship attained a high enough velocity and if the astronaut twin were able to "look back" on earth he would see that, "the earth's 'proper time'... seemed to gallop along at breakneck speed."

In one sense it is possible to say that while traveling at this higher speed the astronaut twin experiences an "expanded present moment" relative to his earth brothers time sense. This is because each passing moment in the rocketship, were it "matched" with "present moments" experienced on earth, would include within its sense of the "now", numerous such earth space/time "present moments".

WORLD-BAN TRAVEL INTO THE PAST. With this brief introduction to and interpretation of the world-line concept and the notion of relativistic time we are now prepared to commence with our "time-traveling" journey into the past. We begin by moving along humankind's "world-ban", i.e., the collective grouping together of all individual world-lines, in the backwards direction of "spatialized time". We stop off in a "three dimensional cross section" of the "eternal now" lying in the dim and misty regions of twentieth century humanity's past; where historical fact merges into and becomes indistinguishable from legend.

Speaking of beliefs from this distant era, Mircea Eliade notes that:

> In many religions, and even in the folk-lore of European peoples, we have found a belief that, at the moment of death, man remembers all his past life down to the minutest details, and that he cannot die before having remembered and re-lived the whole of his personal history. Upon the screen of memory, the dying man once more reviews his past.[14]

S.G.F. Brandon calls attention to several vitally significant pieces of information. In discussing the significance of post-mortem judgment motifs in the ancient Egyptian religious text entitled the Instruction for King Meri-ka-re, Brandon remarks that there is a break in the text that has survived into modern times. Based on the content of this book just previous to the missing section, in which reference is made to another book called the Sipu-book, and in light of supporting evidence from later relevant passages, Brandon speculates that the missing

inanimate, may be looked upon as "extended" in time such that this extension encompasses their total life history.[10] The boundaries of a world-line may be conceived as the moment of birth/creation of a three-dimensional object on the one end of what may be viewed as a four dimensional "time-line" and the dissolution/death of this object's time transposed body at the opposite end. A complete four dimensional "hyper-body" is formed out of the assemblage of structurally varying parts or three dimensional "cross sections" spread across the entire world-line.

This definition however, provides us only with one possible interpretation of what special relativity implies about the nature of world-lines. Authorities concerned with the ontological status of world-lines seem to be in perpetual disagreement over the degree of literalness with which the existence of these four dimensional structures may be interpreted. They wonder whether relativity theory implies the actual existence of a four-dimensional space inside of which world-lines are situated or rather whether these concepts just provide science with useful conceptual tools to try to understand something derived from mathematical descriptions of the universe that does not adequately translate into word/concepts intelligible into the logic and language of everyday life.

The issue bearing most directly on this problem is found in the question of whether or not it is proper to conceive of time as a spatialized phenomenon when interpreting the mathematics used in relativity theory. Milic Capek demonstrates that even the most eminent of twentieth century physicists and philosophers of science have been divided on this point. He notes that Einstein seemed on several occasions to vacillate between the view that time may or may not be conceived of in spatialized terms.[11] Keeping this in mind it will be noted that the central themes of this study are intimately centered around the proposition that time may be so conceived, within the framework of relativity.

"Time", when viewed from an altered perspective, outside the ordinary human condition (i.e., when viewed as an additional spatial coordinate that combines with the three familiar to our physical senses) may be said to create a different kind or level of space extended in four dimensions. This higher dimensional space may be said to possess the necessary "hyper-volume" inside of which to store all at once or spatially-when measured from the vantage point of an altered temporal metric--the total life history of all three dimensional objects.

The physicist George Gamow, attempting to illustrate something of this interpretation remarked. "Think of yourself as a four-dimensional figure, a kind of long rubber bar extending in time from the moment of your birth to the end of your natural life."[12] Similarly the physicist Sir Arthur Eddington has argued that, "An individual is a four-dimensional object of greatly elongated form; in ordinary language we say that he has considerable extension in time and insignificant extension in space. Practically he is represented by a line--his track through the world."[13]

section discussed the subject matter of this other book. Apparently, upon the pages of the Sipu-book was inscribed the record of a man's entire life, the contents of which would serve as the basis for judgment at the moment of death. Brandon goes on to quote a passage from the Instruction for King Meri-ka-re that seems to refer to the panoramic memory faculty within the context of a judgment:

> The council which judges the deficient, thou knowest that they are not lenient on that day of judging the miserable, the hour of doing (their) duty. It is woe when the accuser is one of knowledge. Do not trust in length of years, for they regard a life-time as (but) an hour.[15]

The likening of a human-life-time to "but an hour" when viewed from the "expanded" perspective of those who decide the afterlife destiny of man, may be interpreted as a symbolic representation cognizant of the subjective acceleration in the time sense oftentimes associated with panoramic memory. Also highly relevant to the present thesis is the similarity between this likening of "an hour" to "a day" and the relationship between different space/time frames traveling at greatly varying velocities as illustrated in the twins' paradox.

Although not specifically related to either the judgment theme or the panoramic memory motif, a passage from the Hindu Srimad Bhagavata does possess one significant theme in common with motifs in the above cited "Meri-ka-re" passage.[16] This theme is the notion of a more expansive present moment whose vantage point encompasses within it a vast number of earthly "present moments". In reading the following selection from this Hindu holy book one is struck by the appreciation of relativistic time it contains, captured in a Hindu myth written over a thousand years before the birth of Einstein:

> Once a great King took his daughter to the plane of the creator Brahma, to ask the name of a good husband for his daughter. After arriving at the Brahma's court, he waited for a few moments and made his request. To his surprise the Brahma replied, "O King, when you go back to earth you will not see any of your cities and palaces. Though you arrived here only a few moments ago from earth, these few moments in this world are equal to several thousand years for earth people."
> ...When the King returned back to earth after his few minutes of travel to Brahma Loka, he saw a new world, altogether different in civilization, people, culture and religion. Several thousand years had passed on earth, though he was gone but a few minutes.[17]

Eliade refers to another Hindu tale that seemingly displays a similar appreciation of time's relative nature. This myth concerns certain exploits of the ascetic Narada, who because of his austerities, has gained the favor of the Hindu god Visnu. As a result:

> The god appears to him and promises to grant a wish. "Show me the magical power of thy maya, "Narada asks of him. Visnu consents and beckons the ascetic to follow him. A little later, they find themselves on a deserted path in the blazing sun. Visnu is thirsty and asks Narada to go on for another few hundred yards, where a village may be seen, and to bring him back some water. Narada hastens to the village and knocks at the door of the first house. A beautiful girl opens the door. The ascetic gazes upon her at length and forgets why he has come. He enters the house and the girl's parents receive him with the respect due to a saint. Time passes. At length Narada marries the girl and learns to know the joys of marriage and the hardships of a peasant's life. Twelve years pass: now Narada has three children and at the death of his father-in-law, he has inherited the farm. But in the course of the twelfth year the region is flooded by torrential rains. In one night the herds are drowned and the house collapses. Supporting his wife with one hand, holding his two children with the other, and carrying the smallest child on his shoulder, he struggles through the water. But the burden is too much for him. The smallest child slips into the water. Narada leaves the other two and tries to recover him, but it is too late, the torrent has swept him away. While he is looking for the little one, the torrent swallows up the two other children and not long after, his wife. Narada himself falls, and the torrent carries him along unconscious and inert as a piece of wood. When he awakens, he has been cast upon a rock. Remembering his sorrows, he burst out sobbing. But suddenly he hears a familiar voice: "My child! Where is the water you were to bring? I have been waiting for more than half an hour!" Narada turns his head and looks. In place of the torrent that had destroyed everything, he sees the deserted sun-baked fields. "And now do you understand the secret of my Maya?" the God asks him.[18]

In this myth twelve years of time as experienced by ordinary human standards pass by within just over half an hour from the vantage point of Visnu's time sense.

Yet another belief from Hindu lore relevant to our present set of themes concerns one of the views found in the Upanishads on the transmigration of the soul.[19] This particular conception suggests that "the soul leaving the physical body is like a caterpillar with its tail end on the leaf it is leaving behind [the dying physical body] while its front end is on another leaf [the new incarnation] to which it is leaping."[20]

The larger frame of reference available to the "caterpillar body" of the soul encompasses simultaneously the moment of death

of the old physical body and the moment of birth for the new body. An interesting four dimensional parallel with this caterpillar construct is found in Kurt Vonnegut's satirical best seller on the fourth dimension, Slaughter-house Five. Referring to the visual capacities of the "Tralfamadorians", fictional beings from the "fourth dimension," it is said that they "don't see human beings as two-legged creatures... They see them as great millepedes-with babies' legs at one end and old people's legs at the other."[21] The difference between these two ideas is of course, that world-lines string together or collect different space/time frames spread out within one life, while the Hindu caterpillar body touches or bridges the successive lives of a transmigrating soul.

The forgoing Hindu doctrines and tales are all grounded within the Hindu cosmological tradition that recognizes an extraordinarily vast number of varying space/time scales or levels in the universe, each possessing a different sense of the "now".

Traveling along humankinds' world-ban towards the West, we come to ancient Israel and find some fascinating activities recorded in the Book of Enoch. This books tells the story of "Enoch, the great grandfather of Noah, who was carried off into the heavens, saw their inhabitants, the structure of the world, and the destined future, and returned to inform his descendants of the things he had seen."[22]

Enoch's vision bears several intersting parallels with the phenomenon of "forward visioning" sometimes associated with panoramic memory recall. The near death researcher Kenneth Ring has collected several NDE panoramic memory cases of this type.[23] In "forward visioning", subjects, while seemingly situated in transpersonal realms or focused upon levels of mind conceived of as "heavens", report not only having experienced panoramas of their past lives but also noninferential visions from their future lives that subsequently occurred as forseen.

Traveling again, chronologically towards our twentieth century "present moment", we approach the ancient world of the pre-Socratic Greek philosophers. In his history of human efforts to understand time David Park (1980) discusses the metaphysical basis of Parmenides' (510-440 B.C.) philosophy. In Parks' view, Parmenides sees the world from another dimension, as an object together with its history; he sees our birth, life and death with a single glance."[24] Dr. Parks, a physicist by profession, goes on to argue that Parmenides' views on time are identical conceptually with the modern understanding captured by mathematical physics. He is obviously referring to the four dimensional world-line understanding integral to Einstein's special theory of relativity. Also pertinent to our present train of thought are the following words attributed to Parmenides. In speaking of God's time sense he is said to have remarked that, "A thousand ages in thy sight are like an evening gone by."[25] We find in these words what seems to be an appreciation of time's relative nature that recognizes the existence of varying time scales, some apparently more expansive than others.

What may be interpreted as a symbolic representation of the life review appears in the Greek myth of the Sphinx's riddle. Awareness of four dimensional "world-line" bodies and the related notion of an expanded sense of the present may also be implicitly present in this myth. The Sphinx, a mythological creature with the body of a lion and the head of a woman, lay hidden in wait outside the city of Thebes, along a major thruway. She asked passers-by the following riddle. "What is it that walks on four legs in the morning, two at noon and three in the evening?" All who failed to guess the correct answer were devoured by the Sphinx. At last the Greek hero Oedipus solved the riddle (a four dimensional knot?) by proclaiming, "Man, who crawls on all fours as a child, walks on two legs in his prime and uses a cane in old age." Upon hearing her riddle rightly answered the Sphinx destroyed herself.

The term Sphinx is derived from a Greek verb meaning "to bind together."[26] The notion of binding together the myriad events comprising mans' transit through time into a higher whole is a commonly treated theme in the world-line/higher space appreciation of relativity theory. As noted, this view suggests that three dimensional solids separated in space and time are bound together into four dimensional hyper-solids extended in a four dimensional space. In this myth we see once more what may be construed as a tendency on the part of ancient man to convey his appreciation of different time scales in the Cosmos through mythological thought.

Passing on in the ancient Greek world from the realm of myth and symbolism to that of history we find that the Greek sage Pythagoras (570-500 B.C.), "taught that a dying man often sees friends who have gone before and reviews his past earth life."[27]

Approximately one century closer to our time, we discover that Plato's (430-348 B.C.) Republic includes references to the story of a near death experience of the Greek soldier Er. Apparently slain in battle, Er found himself revived on a funeral pyre twelve days later and spoke of having visited the world beyond during the period of his apparent death. He reported that after his soul left his body he joined a multitude of souls from other newly deceased persons and traveled to an "intermediate space" situated between heaven and hades. In this intermediate zone were seated judges who decided the fate of the deceased. This judgment was based on the life deeds of the newly dead symbolically inscribed on special tablets worn around their necks. These tablets represent a direct reference to the record of life, the contents of which decide the fate of the soul, evident in so many judgment scenes and sometimes directly associated with the panoramic memory faculty. Although the depictment of judgment in this myth lacks a panoramic memory facet, further on in this tale something closely resembling the world-line/panoramic memory idea enters into the story.

During a later scene, before returning to his physical body Er watches while a higher spiritual intelligence supervises the selection of "new lives" for the souls of the dead ready to return

to life after periods spent in heaven or hell. These souls are provided with "world-line like" vistas of possible future embodiments out of which selection of the lives they must live are to be made. Part of this passage reads:

> There were lives of every animal and of man in every condition. And there were tyrannies among them, some lasting out the tyrant's life, others which broke off in the middle and came to an end in poverty...exile and beggary...[28]

Note that this vision allows for a transcendental sweep of possible future lives. It encompasses the total life history of the "potential personages" just as four dimensional world-line hyper-bodies encompass within their different parts the total life history of all three dimensional objects and just as panoramic memory includes in its visual field greatly expanded vistas of the experient's physical world life.

Although it is commonly noted that Aristotle argued against the possibility of more than three dimensions in Book I of his Psychology he discusses an idea sharing something in common with the world-line concept.[29] Referring to "psychic units", by which he apparently means the thought processes of the human mind, he notes that, "since they (i.e., those who devised the rules of geometry) say a line generates a surface and a moving point a line, the movements of psychic units must be lines."[30] If my understanding of Aristotle is correct then, we may cogently argue the following proposition: Everyday human consciousness works through thoughts successively or in time. To refer to this process as a "line of psychic units" is to come close to representing the relativistic world-line view since this line is, in a sense formed "out of time."

Traveling again through the fourth dimension towards our own age we pass the date line separating classical antiquity from the beginnings of the Christian era. Stopping in the year 200 A.D. we find another instance of human awareness of the panoramic memory idea. It is in the form of a "hermetic" exercise designed to enable the practitioner to gain a conceptual appreciation of his "higher" four dimensional self.

Samuel McLaughlin discusses this exercise in his introduction to higher space metaphysics. He notes that:

> A procedure for visualizing one's immortal existence-i.e., one's existence as a four-dimensional figure-was described by the anonymous author of the Hermetica about 200 A.D.: "Think that you are in the womb, that you are young, that you are old, that you are dead, that you are in the world beyond the grave, grasp all that in your thought at once, all times and places.[31]

It is interesting to note that the Hermetic mystical tradition flourishing in the later days of classical Greco-Roman times

and heavily influencing subsequent mystical/occult lore in European thought derived much of its impetus from the myths surrounding the Greek god Hermes.[32] Among the many attributes of this god was the role of the psycho pomp, i.e., a guide for the newly dead in the world of the beyond.

Allied to this hermetic contemplative exercise by subject and general time period, but approaching the panoramic memory theme from an eschatological vantagepoint that conceives of this vision within the context of a judgment, the early church father St. Augustine (354-430 A.D.) offered the following speculation on the life review. Augustine's words on this vision bear certain interesting parallels with the Egyptian judgment scene already discussed, i.e., both treatments of this idea include the viewing of one's entire former life and regard it as a judgment. In both instances it is also perceived from a transcendental perspective that encompasses far more expansive tracks of space/time than are experienced in ordinary states of consciousness.

Whether Augustine's ideas on the judgment were indirectly influenced by earlier Egyptian religious doctrines via possible intermediary sources, however improbable, is a question for religious specialists. It is worth noting, however, that before his conversion to Christianity, Augustine was involved in a gnostic religious sect, Manichaeism, whose tenets combined elements from Christianity with religious ideas from the East. Perhaps some of the beliefs found in earlier Egyptian religious doctrines filtered down into and influenced the tenets of Manichaeism and vicariously influenced Augustine's views on the judgment.

Augustine associates the idea of panoramic memory recall with the "book of life" referred to in Revelation 13:8. His interpretation of this biblical passage exerted a profound influence on subsequent Christian beliefs and attitudes concerning the nature of judgment. Augustine's ideas on this subject are masterfully treated in the following commentary by the English philosopher John Hicks (1976):

> ...In treating of the judgment Augustine is bothered by the difficulty of visualizing it concretely. The text - i.e., Revelation - speaks of the book of life out of which men are to be judged. 'But if this book be materially considered', says Augustine, who can reckon its size or length, or the time it would take to read a book in which the whole life of every man is recorded? Shall there be as many angels as men and shall each man hear his life recited by the angel assigned to him? In that case there will be not one book containing all the lives, but a separate book for every life. But our passage requires us to think of one only.' Accordingly he suggests that we should understand the text to be speaking of 'a certain divine power by which it shall be brought about

> that every one shall recall to memory all his own works, whether good or evil, and shall mentally survey them with a marvelous rapidity, so that this knowledge will either accuse or excuse conscience, and thus all and each shall be simultaneously judged.'[33]

In Augustine's view, notes Hicks, each man judges himself in light of God's presence, after which a great conflagration is to engulf the world. The earth is then to be made into a new planet on which the blessed shall live everlastingly while the wicked will be consigned to eternal hell.

Passing on from the lands of early Christendom to those that gave birth to the next major world religion we find further references to a "book of life." Although not the, "only mode of assessing the eternal state of the individual" discussed in the Koran, references to such a book do appear.[34] It is not entirely unlikely that this is due to Mohammed's familiarity with the Judeo-Christian religious heritage whose origins preceeded his own religious awakening in the seventh century A.D. by many hundreds of years and in the case of Judaism alone by over a thousand.

Brandon, discussing this aspect of Islamic eschatology notes that several sections in the Koran suggest a belief in a book containing a record of human life the basis of which will decide the fate of the soul at the moment of death. One such passage reads:

> Thou are not engaged in any business, nor dost thou recite any qur'ran of it, nor do ye any work, without Our being witnesses of you when you are busy in it, nor does there escape thy Lord even the weight of an atom in the earth or in the heaven, no less than that nor greater, but it is in a clear book.[35]

We find in this reference to Allah's omniscience in terms of a "clear book" the same general judgment motif discovered in the earlier religious writings of ancient Egypt and of St. Augustine.

Having reaching the Seventh century A.D. we are at the end of our projected journey. We will now discuss certain of the key issues and dominant ideas treated in the main body of the paper; review the evidence supporting conclusions; and end by suggesting one possible explanation for the nature of our findings.

WHO ARE THE "JUDGES"? In attempting to ascertain the identity of those who "judge" the dead three choices are available to use even before reviewing the judgment scenes cited in the paper. They are: 1) that man judges himself; 2) that man is judged by higher spiritual intelligences though not directly by God, i.e., by archangels, spirits in Judeo-Christian angelic lore or demigods in the heavenly hierarchies of other religions, and 3) that the "Surpreme Being" himself does the judging.

In reviewing the various judgment depictions, we find that in the Tibetan scene it is Dharma Raja, a Tibetan Buddhistic deity corresponding to the Hindu Lord of Death, Yama, who does the judging. Since this god is not a Supreme Being he may be classified as a demigod. In the ancient Egyptian scene a "council" judges the dead. Since this obviously refers to a plurality of judges it makes some sense to assume that a Supreme Being is not directly involved, but rather that the judging is conducted by a group of angelic beings or demigods. In Plato's Republic we find a plurality of judges and no mention of a Supreme Being. However, in the eschatological thought of St. Augustine each man judges himself in light of God's presence. Interestingly in later Medieval Christian depictions of the judgment it is Christ who has taken over the role of the judge.[36] This development does nothing to alter the interpretation argued for by Augustine. In the "clear book" passage from the Koran it is Allah who presides over the judgment.

The meaning of these findings is, however, altered somewhat when it is realized that in ancient Egyptian religion all demigods were considered to be, "nothing more nor less than forms, manifestations, or phases or attributes of one god, Ra, who it must be remembered, was the type and symbol of God."[37] If, then, the judges mentioned in this particular text are demigods it is possible to conceive of them as various manifestations of a Supreme Being in which case it is actually the "God Almighty" who does the judging.

A closer look at the identity of the judging deity in the Tibetan scene, Dharma Raja, also suggests that we may be dealing with something else beneath the "facade" of a demigod. It is repeatedly stressed within this text that all the images and conditions met after death are the product of the newly deceased's own mind, that such meetings and confrontations represent encounters with figments of the newly deceased's own imagination.

In this view Dharma Raja along with every other being that might be met, wrathful or otherwise, may be conceived of as unconsciously created images manufactured at levels of the mind not ordinarily consciously connected to or experienced by the ego mind. Ignorant of the dynamics governing their own minds at levels outside what their egos are accustomed to identifying as parts of themselves, the newly deceased mistake their own mental processes originating in these deeper levels for something akin to the separate objects and entities encountered in the physical universe.

This itself may however be only a partial understanding of what is actually intended by the Lamas and the tradition out of which the Tibetan Book of the Dead arose. Ultimately this tradition regards all the multiple manifestations of the universe, both those spatially extended in the physical domain and those situated in "mental landscapes" as illusory in nature when viewed at "face value", i.e., for what they seem to be in terms of finite entity/objects bounded inside gross or subtle forms. In this view the deity Dharma Raja may be regarded as possessing as much

"reality" as the egoic mind that it confronts. It is only a part of the minds of newly deceased persons when they consciously identify their truest selves with the universal collective mind that "weaves the web of maya", creating all samsaric appearances in the phenomenal world.

As for Augustine's understanding that it is man who judges himself, what is obviously intended is that a higher level of consciousness illuminated by the presence of God scrutinizes the life deeds of the individual. The panoramic memory faculty available to this higher level consciousness may be said to suggest, as understood within the general line of arguments outlined in this study, that this higher aspect of the person views the world from the vantage point of a four dimensional space.

ANCIENT TRADITION, MODERN PHYSICS AND PANORAMIC MEMORY: A SUMMARY OF THE FINDINGS. Two major aims of this study were stated at the outset. Firstly, to demonstrate the prevalence of the panoramic memory motif in ancient religious, metaphysical and mythological literatures. Secondly, to underscore certain conceptual parallels between ideas currently forming parts of the world view in modern theoretical physics with certain doctrines and beliefs found in different contexts, within a number of ancient cultural traditions.

A clear cut demonstration of the panoramic memory idea in association with death transitional consciousness was found in the Pythagorean teaching that "a dying man often sees friends who have gone before and reviews his past earth life."[38] References to panoramic memory within the context not only of death transition but also in association with a rapid acceleration of or a vast alteration in the time sense was found in Mircea Eliade's remark that "at the moment of death man remembers all his life down to the minutest details."[39] It was also discovered in the ancient Egyptian judgment scene where the judges regarded a man's life as if it were passing by within "but an hour."[40]

Augustine's interpretation of the "book of life" passage in Revelation 13:8 clearly suggests he was referring to panoramic memory although this human faculty was to be unveiled during the universal judgment said to occur on the "Last Day" rather than at the moment of each individual's death. The "clear book" referred to in the Koran shares a number of obvious parallels with the "book of life" as understood by Augustine, though it is Allah who eyes this book and nothing was said about the "main character's" access to it. In the Sipu-book it was also the judges who were said to view this book and nothing was mentioned about the "main character's" access to it. The hermetic exercise we have cited, though not related directly to the "circumthanatological" or "death vicinity" altered states usually activating the experience, did share the other cardinal property inherent to this vision. It conceived of the life panorama as a transcendental viewing of the experient's physical world life, even expanding the parameters of this vision to encompass life "beyond the grave".

Less obvious on an initial attempt at correlation is the relationship between the myth of the Sphinx's riddle and the panoramic memory faculty. However, contemplation of the similarities shared by this myth and certain of the phenomenological dynamics surrounding this vision at a somewhat deeper level of analysis reveal several findings of interest. Firstly is the description of an entire human life cycle as unfolding "within a day". This may be viewed as a recognition of the subjective acceleration in the time sense as oftentimes associated with panoramic memory. Secondly it may be noted that the riddle was asked in a life and death situation, the usual circumstances activating the experience. And finally the Sphinx herself may in some way be associated with the "death instinct" sometimes found to radically influence the affective dispositions of NDE subjects.

A commonly reported behavioral response of persons resuscitated from NDE's is the display of great emotional disappointment at finding themselves revived. It is as if they were still partially under the influence of a powerful death instinct whose attractive properties had almost entirely absorbed their attention and captured/redirected their "will to live" such that this desire became a "will to die".

This powerful, nearly all consuming passion to die evident in so many, though not all, NDE subjects, may be said to possess a kind of hold on the NDE experient most closely paralleled by the grip of the sexual drive in the arena of physical life. That the "death instinct" may actually be looked upon as a kind of "trans-human" or cosmic sexual instinct becomes a thought provoking proposition when one considers the accounts of ecstasy recorded in the chronicles of many OB subjects. The sexual nature of OBE's is clearly attested to by such well known OB experients as Monroe and Garfield.[41] Within this overall view it becomes possible to look upon the OBE as a kind of "ejaculation of the soul".

But what does all of this have to do with the Sphinx? Simply that this mythological creature possessed the head of a human female and the claws and physique of a savage beast. It is possible to look upon the Sphinx as a symbolic representation of the death instinct whose fearsome striking power represents the tendency of dying persons and survivors of NDE's to succumb to devastating physical damage and whose attractive female charms represent the nearly all consuming drive to bring on physical death evident in so many NDE subjects.

Turning now to the discovered correspondences between concepts used in modern physics and certain of the doctrines and beliefs found in various ancient cultures we will begin by discussing "world-line" parallels. As noted, Parmenides' view of the cosmos shares much in common with this relativistic concept. He sees, "the world from another dimension, as an object together with its history; he sees our birth, life, and death with a single glance." In Plato's Republic we find the idea that the souls of the dead about to return to physical life after periods

spent in "the beyond" are provided with world-line like vistas of possible future embodiments which encompass the total life history of the "potential personages" they are to animate. The hermetic contemplative exercise in which the practitioner mediates on his total life history as something equally co-present provides us with a "text-book" example of the world-line concept.

As for correlations between the modern relativistic appreciation of time and the doctrines and beliefs found in various ancient traditions we will note that in the Hindu Srimad Bagavata a few moments in Brahma Loka are equal to several thousand years on earth. In the tale of the Hindu ascetic Naranda, twelve years of earth time equal about half an hour from the vantage point of Visnu's time sense. In the myth of the Sphinx's riddle, a day in the life of this fantastic creature equals the lifetime of a man, while the pre-Socratic Greek philosopher Parmenides, in speaking of God's time sense remarked that, "A thousand ages in thy sight are like an evening gone by."

All of these examples of beliefs found in various ancient cultures contain a relativistic way of viewing time that was not fully comprehended by Western science until the early twentieth century when Einstein published his original paradigm shattering paper on special relativity.[42] Prior to the introduction of Einstein's theories Western science remained grounded inside the physical world view provided by Newton (1642-1727) which regarded time as an absolute condition in nature uniformly experienced through the entire universe.

CONCLUDING REMARKS: AN EXPLANATION FOR THE FINDINGS. The parallels discovered between the "book of life" judgment motifs and the actual dynamics of the panoramic memory faculty as documented in numerous modern near death studies and some not so modern reports share undeniably obvious parallels of such a nature as to strongly suggest that we are dealing with the same phenomenon. Whether it be depicted symbolically and with the use of metaphor or starkly described in vivid personal accounts the evidence for the reality of the panoramic memory faculty cannot be denied. Only the interpretation to be given to this experience remains to be settled.

Perhaps the most significant question to be generated by this paper is whether or not the available evidence suggests an actual basis for the religious belief in a judgment of human life at its end. Unfortunately this most important of all human questions cannot be properly assayed in this and perhaps in no other study. An attempt can and will be made however in a future paper continuing the present line of research to analyze the contents of personal life review accounts for possible information relevant to this question.

Both modern accounts of the life review and ancient panoramic memory judgment motifs also correspond so closely with the world-line concept as to suggest that we are looking upon different aspects of the same phenomenon. It is tempting to suggest that the world-line concept may be referring to the

physical or rather the hyperphysical aspect of a higher dimensional organism and that the panoramic memory faculty consists of at least a part of this higher dimensional entity's cognitive faculties. This higher dimensional being is, of course, not some alien thing divorced entirely from the human condition but rather may be said to constitute our own selves at "trans-human" levels of reality. Here we find ourselves drifting off into a stream of possibilities whose currents captivated the likes of such giant scientist/mystics as Emmanuel Swedenborg (1688-1772) and Gustav Fechner (1801-1887).

Turning our speculative powers away from the infinite, n-dimensional seas before us and back onto the borderline limits inside of which it is possible to build "sand castle" theories we will close the paper with the following words designed to offer something of an explanation for the parallels treated in this study.

This theory suggests that in many of the cases where the phenomenon of panoramic memory recall is in evidence and in many of the instances where the conceptually parallel concept of the world-line is present, the human source involved in the recording and doctrinizing of these concepts and beliefs, is somehow receiving information from a level of the mind outside the usual confines of everyday egoic consciousness. It is suggested that this other level is connected to a sphere of reality that views the world as extended in four rather than three dimensions.

This aspect of the human mind may be said to lie in what is oftentimes conceived to be the "unconscious", the unconscious, that is, from the vantage point of ordinary egoic consciousness while focussed in on its usual relationship with the physical world. However, in rare instances the combination of factors combining to maintain the equalibrium necessary for the functioning of egoic consciousness in its usual role, or combining to produce the "normal" states of quiescence this level of mind experiences during sleep, is disrupted. This disruption may be caused intentionally by means of various techniques designed to induce religious ecstacy, trance, etc., or unintentionally during NDE's and during the onset of "ordinary" sleep. This last mentioned hypothetical avenue to hyperspace may be opened up when, what in some sense may be conceived of as "channels" normally directing the egoic mind into its usual sleep patterns, are somehow mistakenly switched, leading the ego onto the "wrong tracks".

As a consequence of this disruption the usual relationship between various mental levels is upset. The egoic mind with its three dimensional space sense either becomes mixed with the space sense of that mental level connected to a four dimensional space or is somehow "catapulted" into the "driver's seat" normally occupied solely by the four dimensional space sense. In doing this it shares with the four dimensional space sense a view of "external reality" that is four dimensional.

These observations and the evidences recorded in the present paper suggest that the parallels between modern scientific conceptions of the universe and certain of the doctrines and beliefs found in different contexts within various ancient cultural traditions are best explained by supposing that the physical universe manifests not only in three spatial dimensions but extends at least to four. The existence of this four-dimensional level has, it is proposed, subtley and vicariously influenced the development of human thought and human coneptions of reality throughout the history of humankind.

Though earlier societies lacked the requisite mathematical and scientific expertise to graphically describe the physical processes of the natural universe and certain aspects of man's psychological make-up as four dimensional phenomena, they never-the-less produced a number of documents that share remarkable similarities with the views of the universe captured by modern science. Since these ancient societies had no empirical research tradition from which to draw for their models of reality and did not possess the necessary scientific foundation from which to extrapolate, what better way, this thesis argues, is there to account for these parallels than to suggest the actual existence of a fourth dimension to space familiaris?


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# WHAT CAN PARAPSYCHOLOGY SAY ABOUT THE NATURE OF MAN?

By Frank C. Tribbe

Abstract: Parapsychology can say at least two things about man: Man is spirit which has a body; and man is eternal, death being but a door to an altered state of consciousness. In support of the view that man is spirit the work of H. S. Burr, F. S. C. Northrop, L. J. Ravitz is cited. The author also draws on C. Backster's work on force fields in and about eggs; Russian work on cell-to-cell communication; and B. Brown's report of mental control of single cells in humans. In support of the view that man is eternal the author discusses the range of evidence for survival.

The current President of the (London) Society for Psychical Research, Dr. Louisa E. Rhine, wife and research partner of the late J. B. Rhine, wrote:

> "...enough has now been established to show that the physical answer about man is inadequate. It does not account for all of him. Psi ability does not fit into the physical, materialistic-mechanistic scheme. It interacts with mechanical principles, but they do not limit it. It operates in space and time, but goes beyond them, for clairvoyance is not confined to the immediate surroundings, precognition invades the future, telepathy makes possible even the awareness of thought in other minds."

Probably parapsychology can say a number of things about the nature of man but I want to speak about two views which I believe have been established by psi research, and which I conceive as being pre-eminently important. These are that Man Is Spirit which has a physical body and that Man is Eternal, death being but a portal to an altered state of consciousness.

As to the view that man is spirit I cite first the work done at Yale University by Harold Saxton Burr, F.S.C. Northrop and Leonard J. Ravitz, during the period 1935-1970, concerning Burr's work in the measurement of "life fields" by the use of very sensitive electrical voltmeters. Burr's experiments demonstrated the existence of a measurable electro-magnetic type of Life Field, cocoon-like and interprentrating, that is to be found in all animals, all plants and trees, and the rock kingdom. Most of Burr's work however, concerned Life Fields in humans. As early as 1935 he spelled out his electro-dynamic theory of life in the Quarterly Review of Biology, in these words:

> "The pattern or organization of any biological system is established by a complex electro-dynamic field, which is in part determined by its atomic physico-chemical components and which in part determines the behavior and orientation of those components. This field is electrical in the physical sense and by its properties it relates the entities of the biological system in a characteristic pattern and is itself in part a result of the existence of those entities. It determines and is determined by the components. More than

> establishing pattern, it must maintain pattern in the midst of a physico-chemical flux. Therefore, it must regulate and control living things, it must be the mechanism the outcome of whose activity is 'wholeness,' organization and continuity."

Put in less elegant terms, Burr's Life Fields, when properly interpreted, seem to serve as the pattern for embryonic and childhood growth; for body repair; and for cell replacement throughout life. To digress slightly, measurement of these fields can have many practical values, such as a health and function indicator, and a long-range predictor of illness. In both England and the United States a simple, modified version of the Burr meter is now being test-marketed to give women a visual and precise day-by-day monitor of their ovulation, since the meter-reading nearly doubles during the day of ovulation. Dr. Ravitz, in his psychiatric practice in Norfolk, Virginia, regularly uses the Burr meter to measure the depth of clinical hypnosis in his patients, and as a predictor of the onset of cancer some three to four months before conventional medical diagnosis is possible. He tells me that it should be just as effective in measuring the depth of meditation. Russell and Ravitz are currently collaborating on a definitive book on the latter's Life Field work in extension of the basic Burr activity at Yale which he participated in as a graduate student.

Burr reported what he found and how he evaluated it, but never did say when and under what circumstances the Life Field originates. A present-day unorthodox investigator, Cleve Backster, may have given us a clue. Backster, past president of the American Polygraph Assn., was the first to claim that the polygraph's GSR channel, or the electroencephalography, will give a reading of the "emotions" of a plant, such as a philodendron, to show the plant's awareness of and reaction to other life-forms within its world. Backster discovered, while using his philodendron as a monitor, that a hen's egg is wrapped in an electro-magnetic type, cocoon-like, force-field, which is pulsing at the same rate as the heart-beat of a chick-embryo. He also ascertained that this phenomenon did not depend on the presence of a live embryo or a fertilized egg, but was solidly in evidence around an unfertilized, cold-storage egg from the supermarket. The implication from this finding, if ultimately validated, seems clear: that Burr's Life Field is present and functioning as soon as an egg is formed, before and regardless of whether it is even fertilized. Burr's amanuensis/ghost writer, Edward Russell, gives the Life Field a conventional name, "spirit". Miller/Webb/Dickson suggest that a concept of the human being as a material object composed of particulate substances would be erroneous; rather, humans should be seen as on-going, dynamic, shifting, changing, field entities that serve as a matrix for the flow-through of biological and chemical substances.

Before fertilization, the egg of mankind and animals might be likened to a single cell. But does a single cell have integrity? Backster demonstrated that the single cells in yogurt can communicate with one another, which he believed was validation of his earlier work respecting information transfer vis-a-vis the philodendron. But in 1972 Russian scientists had reported ("Sputnik" magazine)

brain research going back to 1920 that has been validated under the auspices of the Academy of Sciences, U.S.S.R. (Kaznacheyev et. al., Psychoenergetic Systems, 1974, p. 37) to demonstrate conclusively the information exchange between single cells. Separation was effected with plate-glass and no information transfer occurred, but when a quartz-glass separation was used the control cells grew, were injured, or died, exactly as the experimental cells did who were being manipulated. The difference in plate-glass and quartz-glass is that the latter will pass ultraviolet rays. So they concluded that the cells communicated at that wave-length.

In some ways, recent work of Dr. Barbara Brown is even more startling, for in her laboratory she demonstrates mental control of single cells in humans. Using the oscilloscope screen as the biofeedback device, one "wills" the activation of a single nerve cell; Dr. Brown calls it "biological intelligence". Akin to this is the work of Dr. C. Maxwell Cade of London, with the visual-display electroencephalograph called the "Mind Mirror". The display screen gives a silhouette of the subject's e.e.g. reading on eight graph-like bars of light to show beta, alpha, theta and delta-wave amplitude for both right and left hemispheres. Working with spiritual healers, he found that if healer and healee were hooked up side-by-side to separate Mind-Mirrors while the healing effort was in progress, he could predict the strong possibility of a miraculous healing in those situations where the healer experimentally modified his stance until the two Mind-Mirrors were in complete sync.

Perhaps the word is not well chosen, but Chinese physicians have recently reported that they have accomplished a "transfer" of brainwaves. They have developed bionic devices to record, retain and release electro-magnetic emissions given off by practitioners of "gigong" (perhaps a form of meditation, comparable to yoga). These emissions are taken down on tape and then are played-back to patients as infrared signals which stimulate the patient's recuperative powers. A hospital reports three-fourths of their high-blood-pressure patients show "significant improvement" by this transfer of brainwaves. And indeed one may now ask if the body has memory in its very cells. Dr. Edmund W. Sinnott's book, The Biology of the Spirit reports evidence of genetic memory at the cellular level. He says there seems to be good evidence that there is mind at the cell level; various tissues seem to acquire memories that can be automatically stimulated to respond in a fixed pattern.

These researches and findings that I have cited are just a few of the more obvious and clear-cut ones, but to my mind they sum up to the conclusion that Man Is Spirit.

My second conclusion, that Man Is Eternal - that death is but a portal to an altered state of consciousness - can, be put in perspective by the suggestion that our lives did not start with conception and birth anymore than they end with death. After considering some current research, I will return to that suggestion.

Some of the most effective research in recent years respecting

the non-terminality of death has been the work of Kenneth Ring in the Near-Death Experience area. Ring's work, Life At Death is the first to be published which systemizes and evaluates data on the NDE, which was initially brought to the public's attention by the anecdotal reports of Raymond A. Moody, Jr., Life After Life. Ring searches for the significance of the commonality which Moody had found in the NDE. He says, "what to make of this common set of elements associated with the onset of death is the central challenge of this book." The bulk of the book is given over to the first-person reports of those who returned from a NDE, and to the scientific evaluation of them. Although these evaluations are set out in language the general reader can easily follow, Ring says, "My hope is that (it)... meets the criteria of scientific inquiry without sacrificing its appeal for anyone who is simply intrigued by these phenomena." In his conclusions he says that "there is simply no way to deal with the interpretative problems raised by these experiences without confronting the spiritual realm... I do believe... that we continue to have a conscious existence after our physical death and that the core experience does represent its beginning, a glimpse of things to come. I am, in fact, convinced... that it is possible... that the coming close to death represents one avenue to a higher 'frequency domain,' or reality.." Ring concludes this extremely important book with this provocative thought: "there is indeed a higher spiritual dimension that pervades our lives and that we will discover for ourselves in the moment of our death. The question is, however, will we discover it in the moments of our lives?"

Another important threshold area is the out-of-body experience, which serves a dual purpose for us: on the one hand, its occurrence to healthy persons not under threat of death, demonstrates that indeed there is a non-physical component of man which, during life, can leave the body, taking with it the sense of I-ness, and full mental capability of thought as well as memory and the equivalent of sensory capabilities and that same non-physical component may be able to survive death of the body as nucleus or host of the surviving entity. Secondly, the OBE cases carefully and plausibly recorded - both the controlled ones in the laboratory and the anecdotal ones - give us strong evidence for an afterlife, just as does the NDE. The OBE work of the late Robert Crookall is recorded in a dozen books of cases in this phenomenon alone, while the laboratory work of William Roll and Karlis Osis demonstrates that the phenomenon is not extinguished by the laboratory.

All researchers who have extensively investigated this facet of the field agree that very often out-of-body travellers (from a live and healthy body) cannot be distinguished from excarnate and discarnate entities. And this lack of distinction is reported from several different perspectives: (1) OBE travellers often report recognizing deceased friends and relatives, but also meet those still living that the traveller assumes must be dead; (2) S.P.R. and comparable research reports have many times recorded information from spirit controls and spirit communicators wherein the presence of OBE travellers is noted on the presumption that they are fellow spirits, deceased: (3) At least one

British case (The Case of Gordon Davis, reported by S. G. Soal, records a sitting by a principal S.P.R. investigator working with a reliable medium, when a drop-in communicator identified himself and gave a meaningful message, spoken directly through the entranced medium's ectoplasmic voice-box. Both the investigator and the medium's spirit control assumed this to be the spirit of a deceased person, but later inquiry disclosed that he was alive and engaged in normal activity at the time, oblivious of his bilocation to the seance-site; (4) Many cases have been reported of the appearance of a full-bodied apparition, which the viewer thought to be alive, but was in fact making a 'crisis-appearance' at about the time of death; (5) And contrari-wise, apparitions have been taken as the ghostly appearance of a deceased person, when subsequently it is learned that the individual was alive and healthy.

Less frequent, but just as well established, are cases of bilocation--e.g. by Padre Pio, one of which involved his appearance for three days at the bedside in Brazil of his dying friend, conversing briefly with family and the local bishop, though the head of Pio's Capuchin monastery in Italy certified in writing as to his continuous presence on duty. The case was later confounded when the Brazilian bishop visited Pio in Italy to inquire about the matter, and Pio said, "Yes, I was there." More often, there is a dream-like memory which the OBE traveller feels afterward must have been a dream, such as in the very famous Wilmot case, which bears summarization here. Wilmot, on a business trip, returning to the U.S. from England via ocean steamer, had his passage slightly disturbed by a moderate north-Atlantic storm which was routinely reported by the New York papers. His wife in nearby Connecticut, was worried by that news and, as she sat dozing at bedtime, was not sure as to the nature of her memory of going to Wilmot. She saw the ship clearly and later described it as well as his stateroom, where his cabin-mate's upper bunk was farther along the wall and set curved and out of line. She went to her husband's lower bunk and kissed him; looking up, she saw the cabin-mate watching, was embarrassed, and awoke in her chair at home. Because the arrangement of the stateroom seemed unreal, she tried to dismiss the experience as "just a dream". Wilmot's room-mate, Tait, chided him the next morning for having a lady visit him in her bathrobe; Wilmot had dreamed of his wife's visit, and Tait accurately described Mrs. Wilmot. Both described their memories to Wilmot's sister at breakfast, since she happened to be travelling on the same ship. At home two days later, Mrs. Wilmot inquired circumspectly about that night, saying she had "dreamed" about him, but it was obviously "just a dream" because of the strange-looking stateroom; Wilmot said nothing, but realized that her description was very accurate since he and Tait had had a forward stateroom where the curve and narrowness of the ship's bow necessitated staggered bunks. Later in the day Wilmot phoned the steamship office and obtained the address of Tait; phoning Tait, he invited him to dinner the next night, but without an preparatory explanation. Upon Tait's arrival, he recognized Mrs. Wilmot as the nocturnal visitor, and she recognized him as the cabin-mate of her husband.

Some OBEs are quite extensive, such as that of Mrs. Boulton, near London, who, for years had had dream-time visits to the castle of her dreams, which she toured each time and later described to her husband. Ultimately, the Boutons answered a newspaper ad and rented the Ballachulish Castle in northern England for the summer. The departing owner, Lady Beresford, awaited their arrival to show them around. As they drove up, Mrs. Boulton exclaimed that this was her dream castle, and when the door opened Lady Beresford explained her astonishment by saying, "Why you are the ghost of Ballachulish Castle!" As they toured the castle together, Mrs. Boulton was able to describe details of each room before they entered. She erred only once, by describing an non-existing stairway. But it had been torn out just the month before.

Laboratory work has solidly validated many aspects of OBE phenomena, even though it is difficult to preclude clairvoyance or telepathy as an alternative explanation. I personally believe that as to auditory phenomena a true OBE is the more parsimonious explanation. For example, when at Stanford Research Institute's (blind) remote viewing experiment Pat Price was told to "go" to a certain latitude and longitude and report, he described seeing a small tropical island with small buildings and much scientific equipment. Also, he said he could hear the people there speaking French, and he reported what they were saying. When the sealed target data was opened, it showed a French Govt. meteorological station in the Indian Ocean. Similarly, at the Psychical Research Foundation, William Roll asked Ingo Swann to go onto Duke University campus, astrally, and a few blocks away find a certain tree where a tape-recorder was lieing in the grass and was playing. Swann was able to report the message he was hearing when he reached the tree by OBE travel.

The A.S.P.R. invited persons who believed they could go out-of-body at will, to sign-up for specific times on a roster and to "fly-in" to the target room and write in a report of what they saw. Undisclosed in advance, a clairvoyant sat in the room, and later described the OBE traveller in some cases. Some of the travellers described the unexpected clairvoyant. In one instance, the clairvoyant described a fly-in Massachusetts housewife, plus her piggy-backing four-year-old son. Later, the nonplussed housewife confirmed that her son acknowledged the trip, but that she had been totally unaware he had gone along. I have personally recorded anecdotal cases of piggy-back OBEs.

Subsequently, and possibly more importantly, Osis' work at the A.S.P.R. has involved some special tests conducted with psychic Alex Tanous, to establish more solidly the probability of exteriorized consciousness by gifted subjects. This "extra-somatic hypothesis" postulates that not only can a person exteriorize a vehicle of consciousness, but also that it carries with it a measurable "physical" presence. Because the science of parapsychology has fairly well demonstrated the possibility and reality of PK (psychokinesis, or mind-over-matter) at a distance, Osis set up the Tanous experiments with a basic deception. Tanous was told only that the sealed room to which he was to project his consciousness contained pictures which he was to

"observe" and report on. He was given only a "perceptual task" but was told to perform it by going out-of-body into the sealed room. What Tanous did not know was that the sealed room also contained delicate instruments known as "strain gauges" which would measure the tiniest vibrations (electrical-type or otherwise) in the immediate environment. If Tanous had known the strain gauges were in the sealed room and that it was hoped he would activate them, he might have done so by remote PK and have "seen" the pictures by clairvoyance and thus there would have been no convincing evidence that he had gone out-of-body. Not knowing of any factor except his OBE perceptual task, Tanous "went" to the sealed room and incidentally did activate the strain gauges, showing that he probably was there. In 197 attempts at only the perceptual tasks during which he scored 114 "hits"), Tanous activated the strain gauges whether succeeding or failing in the perceptual task, but the strain gauge activation level was significantly higher (on scientific statistical bases) when he was accurate in "perceiving" the target than when he was in error.

It should also be mentioned that both involuntary travellers, like Dr. George C. Ritchie, and voluntary travellers, like Robert A. Monroe, tell of visiting heavenly realms and of receiving information that cannot be disclosed. Also, Monroe says he has often been offered information too technical for him to understand, so he is now attempting to give OBE training to highly skilled technicians and scientists in preparation for them to go out as a team.

The NDE state, the OBE state, the death state, are all altered states of consciousness. Therefore, it behooves us to experiment more and pay more attention to other altered states such as deep meditation, the mystical state, the hypnotic state, the state of psychic trance, the automatist's state, the non-hypnotic states of time-displacement, the dream state, lucid dreams, and the hypnagogic and hypnopompic states. All of these can lead us into the area beyond conscious life in the physical world, that is, into the afterlife and can certainly contribute to our growing conviction that Man is Eternal.

Although scholarly research into reincarnation has much to tell us about the eternity of man, you are well aware of it, and so I will content myself here by merely summarizing one of Dr. Ian Stevenson's early case reports: the case of Henriette Weisz-Roos:

> Henriette Roos (R-o-o-s), a Dutch art student, married a man named Weisz (W-e-i-s-z). The marriage was a mistake, and after only a few months ended in divorce. Dutch custom decrees that a divorced woman resume her maiden name, but Henriette was unwilling to; she told her mother that somehow the name Weisz seemed right for her. Feeling scandalized, the mother sought unsuccessfully to change her daughter's mind. Being a dutiful and loving daughter, Henriette finally proposed using the hyphenated name, Weisz-Roos, as a compromise, and her mother agreed. Shortly thereafter Henriette took advantage of an opportunity to go to Paris to continue her

study as a portrait painter, and soon was installed in an attic room as living quarters and studio. Her work was only fair in quality, however, and she was unhappy with herself. One night, after sleeping several hours, she awoke with the feeling she should get up and paint. After a few minutes of indecision, she arose and reached for the overhead lightcord, but a strong feeling seemed to say, "paint without the light" - so, she did. After about an hour she seemed satisfied and went back to bed and to sleep. The next morning, remembering her strange nocturnal stint at the easel, Henriette looked quickly at the canvas that had been blank the night before, and saw a most beautiful portrait, far better than anything she had ever done before. That evening at a small social gathering she had been invited to, Henriette told of her strange experience. Her hostess told her one of the other guests was a medium, who should go into trance and seek an answer. All agreed, and the entranced medium soon was describing the spirit presence of a famous painter who was trying to help Henriette. Finally, the identity, Goya, was given, with the explanation that he felt he owed her much from their previous lives and wanted to help with her art, but she wouldn't relax enough to let him - which was the reason he had insisted on her painting in the dark the night before. He also said that when he fled Spain to avoid political persecution, she had sheltered him in her home in the south of France, where he lived until his death. Henriette, being Dutch and still quite young, had barely heard the name Goya, and knew nothing about him. Her hostess pointed to the large book of art history on the coffee-table, and suggested Henriette read about him. She did, and the account concluded with the statement that Goya lived in exile at the end of his life, with a lady in southern France named Leocadia Weisz.

Apart from ideas of reincarnation per se, a number of alternatives have surfaced from time to time; one of which, called "serial consciousness," was presented in the pages of LIGHT magazine (London) by Edwin Butler of the London College of Psychic Studies; I wrote an abridgment of his paper, and mine appeared in Spiritual Frontiers, Spring 1979, so I will not repeat it here.

The philosophy of pre-existence has been with us for many centuries in nearly all cultures. Soame Jenyns, British writer and member of Parliament once wrote:"It is confirmed by reason, which teaches us that it is impossible that the conjunction of a male and a female can create, or bring into being an immortal soul; they may prepare a material habitation for it, but there must be an immaterial pre-existent inhabitant ready to take possession. Reason assures us that an immortal soul, which will eventually exist after dissolution of the body, must have eternally existed before the formation of it." The English philosopher, McTaggart, in 1915 wrote: "If we succeed in proving immortality, it will be by means of considerations which would also prove pre-existence." Parapsychologist Scott Rogo reports that out-of-body travellers sometimes contact entities who had "never incarnated," and he cites the late Robert Crookall of

London as confirming that both "dead" and "supernormal beings" have been contacted by out-of-body travellers. With his usual caution, Ian Stevenson (1980) says: "I do not expect that we shall prove pre-existence, but we may show that it is probable, (and thus) we shall cease to regard infants and children as created solely from the chance collision of a sperm and ovum; instead, we shall think of them as having had experience before conception, just as we may expect them to have further experiences after death." Although my title refers to the psi sciences of parapsychology and psychical research, a part of the dove-tailing package re pre-existence must come from philosophy and religion.

Ruth Carter Stapleton says there are no conceptions by accident, in spite of what some parents may think; and that the selection of our parents and the timing of our conception was a divine plan. She writes: "When the Psalmist says that God knew him and formed him in his mother's womb, he was affirming that the Lord was his shepherd in his mother's womb, too. God did not make a mistake... Not only did we need our parents' love and care to become the uniquely beautiful person God wills us to be, but we also needed their weaknesses and even sinful traits." The Biblical references she alludes to are - Jeremiah 1: 4 and 5: "... the Lord came to me saying, 'Before I formed you in the womb I knew you.'" And - Psalms 139: 15-16: "...my frame was not hidden from Thee; when I was being made... Thy eyes beheld my unformed substance." Another relevant passage is in Proverbs 8: 22-27: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was... Before the mountains were settled, before the hills, was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world... when he prepared the heavens, I was there."

There are many New Testament passages that speak strongly of pre-existence, but most of them relate to Jesus, and some scholars consider that in this respect he was unique. Dr. Edward W. Bauman says "John, in the first chapter of his Gospel, and Paul, in the first chapter of Colossians, are talking about a universal Christ Spirit which has existed 'from the beginning'" But some references are much broader; John 3:13 is clearly speaking of pre-existence, but how broadly? It is interesting that the Olive Pell Bible renders that verse: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man..."

Let me conclude my comments about pre-existence with some personal views: In speaking of God the Father, Jesus referred to "the glory we shared before the world began." Now, I don't know when, in point of time, there began a separate existence for our souls, yours and mine, but I'm confident it was before we ever incarnated upon this earth-plane, that we had a "pre-existence" just as our souls shall continue immortal in the afterlife. We are in midstream of an eternity with God.

From the standpoint of pure logic, it seems reasonable that if we do indeed live after physical death, the idea that we

lived before birth has equal validity. This is the simple concept of pre-existence, which can include, but is not the same thing as reincarnation. It is relevant and strongly supportive of the theory of pre-existence to note the many statements attributed to Jesus on this point, in addition to the one quoted above; they include: "In the beginning was the Word and the Word was with God..."; "...without Him (Jesus) was not anything made that was made"; "I came from the Father..."; "Father, reveal... the glory we shared before the world began"; "I was in existence before Abraham was ever born"; etc. It is my personal philosophy and theology that those references apply to us as well as Him. I believe that Jesus' difference from us was mainly one of degree and that one of the principal purposes of his life on earth was to demonstrate and say to us: "I am what you are, or could be; this is the way you should live; I am a spirit temporarily living in a physical body - so are you; I came from the Father and will return to Him - you also; you can perform any miracle that I did - try it; emulate me." On this theology, I feel it to be a canon of Christianity that we all had pre-existence, ever since our souls were created "in the beginning."

Stored in my subconscious are the qualities I inherited from the memory of my Soul, which were directly breathed into my spiritual body by God. My Soul, having been in a state of God-consciousness prior to entering my Being, contains the most precious treasures in my Subconscious.

Yes, I submit that Man is Spirit, and Man is Eternal, and that the scientific method has demonstrated it in the areas of parapsychology, psychical research, and religion. These are powerful postulates, but I feel that parapsychology can affirm them without overstating its case.

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# A PHILOSOPHICAL LOOK AT THE IDENTIFICATION OF DISEMBODIED SPIRITS

By Frank B. Dilley

Abstract: The author provides answers to philosophical questions about the possibility of identifying disembodied spirits. First analyzing problems of identification of persons in ordinary embodied cases, he proceeds to analysis of problems of identification in disembodied cases. He argues that the problems of identification of disembodied souls and embodied souls are similar enough to make the difference in difficulty of identification only a matter of degree, not kind.

Any philosopher knows that to address this topic without setting parameters would be folly. I have chosen to define the question for this paper as, presuming that there are disembodied selves with personal characters and memories of times when they were related intimately to bodies, how would an external observer identify such selves with a reasonable degree of certitude? In the first part of this paper I will set limits as to what I want to discuss and set aside other matters for other papers.

## A. PRELIMINARIES

1. What concerns me in this paper could aptly be described as the ordinary person's view of disembodied selves, not the views of the standard theologian, parapsychologist or self-styled "ordinary language" philosopher. I will assume that disembodied selves have self-awareness, including both formed characters and personal memories, and that it is possible for them to communicate with other selves using material objects such as vases on the mantlepiece or the brains and bodies of mediums.

2. No attempt will be made to prove that there are in fact any selves which survive the death of bodies or that whatever does survive, if anything, fits the description of selves given above. This is a conceptual inquiry, asking about the identification task, presuming a certain view of self. This inquiry proceeds in full awareness that the best parapsychological literature includes not only the view of survival that I am considering but also claims that disembodied selves may be less than individual persons or more than individual persons.[1]

3. I take the position that first person self-identification on the part of disembodied selves would be fallible but seldom problematical. There are special circumstances which could be imagined which would make first person self-identification difficult, but I do not propose to examine this issue beyond the barest mention. A disembodied self might attach itself to "somone else's" body, and find that body producing stored memories which were someone else's. In such a case that self might be hard pressed to discover which memories were really its own and which memories really belonged to the former occupant of that body. Such

confusion could presumably be cleared up by checking memories against each other (internal consistency) or by an examination of whether the body that was involved in the experience was really one to which that self was attached at the time, a difficult but possible undertaking.

I would not maintain that first-person identification of the sort we are looking for is ever infallible. It is true, necessarily, that "I am I," but it is only contingently true that I am (or was) related to a particular human body. My knowledge that I am I is certain, but whether I was ever related to the body called "Frank Dilley" is a matter of possible (though not reasonable) doubt.

4. It is not my claim that disembodied self identification is totally dependent on first-person identification. Suppose that we are trying to help Sam Miller with a particular identification task. A disembodied self has apparently seized control of the body of Ena Twigg and, because that self is experiencing memories stored in the brain of Ena Twigg, that self thinks it is the self which is normally related to the body of Ena Twigg. Sam notices that the speech patterns and vocabulary are like those of his old friend Gretchen Weirob (shorthand from now on for the self which was causally related to the body called Gretchan Weirob that used to converse with Sam's body about "Personal Identity and Immortality")[2] and suggests to the self that it might be mistaken in its self-identification. Further conversations could be imagined which would make it likely that the self which had been causally related to Gretchen Weirob had survived the death of the Gretchen Weirob body and was now related to the body of Ena Twigg.

5. Why not assume direct third-person identification of disembodied selves? My chief reason is that, as a matter of practice, questions of soul-identification are likely to arise in connection with physical activities. Some communicator "drops in," or pages of books are found open at favorite passages, or vases fall from the mantlepiece, and the question is, could it be that the self which occupied Gretchen's body is still lurking about? Besides, although there are people who claim to be able to recognize disembodied selves "psychically," the facts about such claims are in dispute. If it turns out that some psychics can see disembodied souls directly, so much the better for disembodied self identification, but I do not plan to rest my case on that possibility since there are other avenues to disembodied self recognition that are normally more available that should be perfectly satisfactory.[3]

In this connection a comment on astral bodies is in order. I will treat astral bodies, if they exist, as an example of a bodily or physical manifestation which disembodied selves perhaps can produce rather than as the very nature of the self. I take this course because there is much literature about disembodied selves which does not mention astral bodies. Astral bodies apparently may or may not be present in OBE's, hauntings, poltergeist cases, life-after-life cases, etc., hence there is no clear indication that astral bodies are any more necessarily a part of selves than physical bodies are. I would assume that astral

bodies are also contingently related to selves.

6. The last preliminary assumption is a reminder that we are not aiming for certainty in our identification of disembodied selves. There are no ideas which are offered in this paper or any other which would in any way overcome Cartesian doubts. I have conceded that first person self-identification is fallible because of the possibility of pseudo-memories. Even if there were external observers who had demonstrated the power of direct identification of disembodied spirits in all past cases, a good sceptical Cartesian might wonder whether that observer would prove to be correct in the next case. Also, third-party inferences from physical manifestations would all be subject to doubt on the grounds that the self-body link is always a contingent one. It is inherent in Cartesian models of the self that any identification of a self with a body is in principle fallible.

B. THE IDENTIFICATION OF SELVES. What I propose to do in the body of this paper is to examine the relation which seems to hold between selves and bodies in the commonsense view held by ordinary people, spiritualists or not. After examining that view briefly, I will make some comments on the plausibility of treating self identification in disembodied self cases and self identification in so-called embodied cases along the same lines. The analysis of self-body that I use has often been called the Platonic or Cartesian view and should be familiar enough so that I can use it without technical discussion of its finer points.

How do my friends identify me when I speak to them? The off-the-cuff answer, that my friends just see who I am, is not acceptable. Why not? Because all that is visible to my friends is the body that I use, and all that is audible to them are the sounds that body makes. I am neither visible nor audible, only the body I use has sensible properties.

My self is not my body nor is it my body-brain. The contents of my brain are electro-chemical, and my sense receptors feed signals to my brain, but my mind has ideas and feelings and sees colors and hears sounds, and none of those sense-qualities are plausibly identical with the brain's electro-chemical states. Since the contents of my mind are not the very same thing as the contents of my brain, no one by examing my body or the contents of my brain can examine me.

Whatever the relation between me and my body-brain, it is not the relation of being identical with--nor is it the relation of being "contained in" in any straightforward sense. Surely my self is not housed in my brain, nor is the reverse true either, although one occasionally finds someone who argues, as Michael Grosso does,[4] that my body is included in my mind. It may be true that my mental states include among them those stimulated by my body, and it is sometimes even true that my mental states include an image of my body (as when I stand before a mirror), but there is no good reason to think of my mind as literally including my body or any of its states. My mind includes no brain or body states. The fact of the matter is that an exhaustive

examination of the contents of my mind will never disclose my body, and that an exhaustive examination of the contents of my body will never disclose my mind. Because that is true is one of the reasons for regarding self-body relations as contingent.

It is true that my mind often contains images which were stimulated by electro-chemical activities in the brain/body that I call mine. It is also true that my body carries out commands which my mind initiates. It is for those very reasons that I call that particular body mine. Neither fact, however, justifies claiming that the relation between my mind and my body is that of inclusion.

What is the relation? That of mutual causal influence, no more and no less. My mind does not travel about with that body. The illusion that it does so is produced by the causal relation which holds between them. My mind sees things from the spatial perspective which that body occupies because the sensory messages my mind receives are those coming from that body. In the same way my mind thinks of itself as operating from a particular spatial location because the body which it uses to conduct activity ordinarily has a spatial location.[5] If there were frequent cases of ESP and PK that illusion should be easily broken, but as matters stand, we usually think of our selves as though they were spatially located.

If my mind is not in my body when it is causally influenced by it then my mind does not go out of my body when I am in deep trance or in what is often called an "out of body" experience. The metaphors of "in" and "out" are convenient locutions, not facts. Strangely enough, however, those spatial metaphors are frequently found in OBE and "life after life" experiences.

Mind and brain are linked causally. The problem of the causual linkage is one of the age-old pieces of the mind-body problem. Since McDougall at least[6], it has been recognized by some that mind/body causal linkages are what are usually called parapsychological, that so-called parapsychological powers, if such exist, are merely extended forms of ordinary powers the mind uses on the body and the body uses on the mind. Consistent with the law of conservation of energy, the mind supposedly activates the brain without exerting energy on it and without changing the amount of energy in the physical world. What is that power but PK? Apart from the awkwardness of the spatial imagery it could be convenient to call the power the mind exerts on its body, localized PK. Conservation of energy also requires that mind be influenced by its brain without receiving energy from it. What is that but localized ESP? When a mind reads objects at a distance from its normal body we call it ESP. Why not think of the power that mind uses to register what the brain is trying to tell it as localized ESP. In any event, the relation between mind and brain is causal, not spatial.

A cautionary note should be inserted lest the reader think that I am committed to saying that disembodied selves can exercise the same degree of control over ordinary matter that

embodied selves can exercise on their own bodies. What I am saying is that extended and localized ESP and PK can be thought to be the same power. It is well known that PK and ESP (what I am calling extended ESP and PK) are not normally subject to conscious control. It could be the case, then, that disembodied selves would have great difficulty producing bodily activities unless "leaving" the body enhances the self's ability to use ESP and PK. Why it should be the case that extended ESP and PK are difficult when selves are bodied, I do not know. I should point out that no one seems to know very much about how selves control even ordinary bodies. My mind is not conscious of how it manipulates my brain, nor, I think it is fair to say, is it conscious of why it has difficulty manipulating other physical objects when manipulating my particular brain seems to come so easily to me. Since spatial proximity does not seem to be a factor, and I am not aware of ever having to learn to master the intricate neural connections in my brain, I am at a loss to account for why moving my body should be easy and moving objects at a distance should be hard on the model I am using.

Now, how does identification of selves normally proceed? Since my self is a mental sort of thing, and my body is a physical sort of thing, and it is only physical sorts of things that can be seen and heard, my friends are not able to see and hear me. All that is accessible to them is something that is causally connected to me, and since it is merely causally connected to me, the relation of what they can experience to me is a contingent one. There is no necessity that my mind be linked to my body. Moreover, there is no necessity that the linkages which usually hold will always hold. Since that is true, third person identifications are inherently fallible, as has been noted. This does not prevent us, however, from making fallible identifications in which we are seldom surprised. In our more Cartesian moments we realize how easy it is to imagine circumstances in which we could be tricked into making erroneous identification of friends' selves, but in our normal settings there is no reason to doubt that our identifications are correct because they are confirmed constantly at the practical level.

Normally I identify your presence by observing that your body is behaving intelligently, which means that there is a mind connected causally with it. Furthermore, I have every reason to infer from the fact that it is acting in ways congruent with the ways it behaves when you are causally connected with it that it is presently acting as your body. Fortunately there are no good reasons for thinking that body-switching occurs frequently, for if it did we could no longer make as strong an inference as we now do from the fact that you once used that body to the conclusion that its intelligent behavior continues to point to your presence with it.

It seems clear that if body switching were possible, and there is no good reason to regard it as inherently impossible, a reasonably accomplished body switcher would be able to deceive external observers easily. If the self which took over your body did not know how to operate it properly, I could

probably detect the presence of a deceiver of some sort, but I would doubt that it would ever be possible to identify positively who the deceiver is unless the deceiver gives herself away. After having examined your body for stroke or paralysis and finding that there is no organic basis for your slurred speech and lack of eye-arm coordination, and after having noticed that your hand was picking my pocket, something which you almost never do, I might suspect that you were not yourself, that some alien self had got hold of your body without informing me of that fact. If it further developed that that self could not produce any details of the conversations that we had been having over the years, my suspicions would deepen. Of course I would not know for sure that some other self had taken over. You might even be play acting once again.

Suppose we make the case as favorable for identification as possible, suppose it turns out to be the case that deceptions are always physically detectable because super lie-detectors always pick up up indications of physical strain when minds use brains to lie, or suppose that there is always a distinctive brain trace that always accompanies simulated (acted) responses but never accompanies authentic ones, I could still not identify who the usurping spirit was, only that a usurpation had taken place.

This problem of identification could be resolved, however, given one supposition which in fact may be true but is not yet proved--the supposition that over the long haul each body can be animated successfully (naturally) by one and only one self. If this were so, that is if only one self could ever fully and continuously animate a body, all other selves managing only partial control and/or short term control, then the identification problem could be solved both for ordinary cases and extra-ordinary ones. If it were true, the extraordinary cases could be solved by duplicating a body that the self in question allegedly once occupied to ascertain whether the self could do it once again. On the hypothetical model I am using, duplicate bodies should be just as effective for this purpose as the original since I am assuming that a body is merely an organic machine which the self uses, and therefore that any duplicate version of that machine would work perfectly well as a substitute. This method of identification would remove all reasonable doubts.

This resolution to the identification problem has several practical drawbacks. We do not know it to be the case that each body can be fully and continuously animated by one and only one self and there is some prima facie evidence that it is not the case drawn from multiple personality cases and some of the cases of apparent passion. Moreover, the technology for duplicating bodies is far from developed. If there is a God, and God can and does make resurrection bodies which are duplicates of former bodies, the conditions for this test are already available, but not for us to use. Our using the test awaits the development of superscientists who could produce duplicate bodies and thus test the hypotheses about one-to-one correlation.

Unless it should turn out that selves can be "seen" directly, by psychics or by Gods, our practical methods for the identification of disembodied selves will have to be the same methods that we use to identify embodied selves, trust in first-person identifications and inferences from bodily behaviors. Both paths to identification are inherently fallible. First person methods of identifications of self are fallible because memories are fallible and reliance by other parties on such identification is fallible for the additional reason of deceit. Third person methods of identification depend upon inferences from bodily behavior (manifestation of character traits and the like), and are the only methods other selves can use to validate first-person claims.

C. THE IDENTIFICATION OF DISEMBODIED SELVES. The upshot of this discussion is that identification of disembodied selves and identification of embodied selves would normally proceed by the same means, by inferences from bodily activities to the selves which produce these activities. In embodied self cases, the relation of a particular self to a particular body is constant as a rule (though there are exceptional cases when selves supposedly go "out" of body, i.e., abandon their usual causal relations to that body), whereas in the usual disembodied self case the relations are sporadic (though there are exceptional cases ranging from multiple personality cases to possession over several hours or days). This makes the identification task easy in normal embodied cases and potentially more difficult in disembodied ones as rule. Said differently, if one is in doubt about an exceptionally clear appearing case of identification, based, let us suppose, on a secret which you and she and no other known person share, it is easier to make a check on the identification in normal embodied cases than in normal disembodied cases because usually there are a great many more opportunities afforded to contact and question the self in embodied cases.

In embodied cases, of course, you see familiar bodies and you assume that the same self animates that body, but if you had to justify that assumption or decide when that assumption had become problematical, you would have to depend on the persistence of personality traits and personal memories as the check on whether the self animating that body is the usual one. Similarly, it would seem reasonable to look for memories and personality traits in matter controlled by disembodied selves.

What sorts of control over bodies do disembodied selves have? We have to suppose, based on the literature of parapsychology and our analysis of normal self-body relations, that selves have at least the power usually called ESP and PK. Normal self-body relations show these powers with respect to one material body and extended ESP and PK would show that such powers enable a self to interact with other bodies as well. If we trust the literature, mental mediumship (control of a medium's body), apparitions, direct and taped voice phenomena, paranormal photography, hauntings and the like all are instances of selves in control of matter which is not their own bodies and all are phenomena to which we would look to establish the existence of

disembodied selves. Presuming that such abilities to affect the physical world are available to disembodied selves, how would you proceed?

Supposing that fragmentary contacts are all that can be achieved, items of a personal nature, relating to personal shared history would be most likely to enable recognition and identification. Because there is always more chance that single items of information could be supplied by other parties who might have acquired that information by normal means (which is what makes the Bishop Pike case so interesting) or by non-normal means (such as ESP from other parties who have the information or who might have psychically eavesdropped on that conversation, and if we allow ESP, precognition and retrocognition, the potential eavesdroppers include every mind that ever lived), the more items of a personal nature the better. Closely guarded secrets are better than items published in obituary notices, idiosyncratic responses are better than generally shared responses, etc.

Ducasse mentions three factors that would influence our confidence that messages are authentic: the abundance of evidence, the quality of the evidence (does it correspond minutely and in detail or broadly and vaguely), and the diversity of kinds of evidence.[7] Nayak's criteria for acceptance of reincarnation include claims to remember, plus veridical memories, plus "no opportunity to acquire this information through some other source."[8] As I have already indicated, I have doubts whether anything could meet the last mentioned test, once extended ESP is granted, but if that test is not applied too stringently, the list seems acceptable. That persons had no normal opportunity to acquire the information would strengthen the case for identification.

Presuming, then, that disembodied selves can control physical objects in the ways we have supposed, the task of identifying disembodied selves should not be difficult.

I do not think it would take anything approaching long-term possession to establish identity in most cases. One can be reasonably assured of a correct identification in embodied self cases very quickly, I would judge, presuming that the most helpful information is given. Memories of shared experiences should be all that is needed to establish the identification. Where there are reasons to doubt, follow up questions of a sort to improve the abundance, quality and diversity of the kinds of evidence would be in order. One could imagine puzzle cases in which experts would disagree, but normally, identification of embodied selves is not difficult.

What is the situation with disembodied self identifications? Even sympathetic experts find themselves in sharp disagreements on even the best and clearest cases. Evidence has a way of appearing only in ambiguous ways, or mixed with a lot of apparent nonsense, or under conditions which are conducive to hokus-pokus. Sympathetic experts look at the cross-correspondences and come up with difficult conclusions as to what took place. Was it ESP from the sitters, for example? Or was it merely a case in which

the medium unconsciously wove together knowledge of deceased persons, cues from various sitters to produce secondary personalities? Ducasse concluded that the cross-correspondences established survival, Price concluded that they did not, and Broad concluded that they provided evidence of survival of something which was much less than survival of personal selves. Thoroughly examined cases of individual survival such as the Hornby case, Bishop Pike, Patience Worth or Bridey Murphy yield different conclusions to different investigators. Voices from tapes, spirit materializations, spirit photography all are very controversial because of a long history of fraud. It is clear that there has not been even one case of documented survival so strong as to convince all the sympathetic experts, let alone open-minded sceptical experts.

Robert T. Radford has attempted to construct what would be ideal evidence for proving survival.[9] He uses only the classic kinds of evidences for survival usually developed in the parapsychological literature. Radford uses OBE's, life-after-life experiences and memories of previous existences to establish the credibility of surviving death as a disembodied self, and crisis apparitions and mediumistic communications to establish the actual existence of surviving selves. In most cases Radford shows how independent witnesses could be involved in corroborating details. Radford provides a very good description of the kinds of evidence there could be. It is a pity that no actual cases seem to come anywhere near meeting the standards that Radford sets.

In an extensive survey of the evidence for "Discarnate Survival," Alan Gauld discusses the competitive success of "the continuity hypothesis" versus the "Super-ESP" hypothesis in accounting for what evidence there is.[10] He describes the situation as "a position of virtual stalemate." Two suggestions for resolving the statement that he considers are interesting. One is that independent attempts could be made to establish whether ESP is functioning or not. He finds that although ESP is physically undetectable in its operation one might try to explore what limits there might be on its operation. Do people ever get other people's "combination locks" by ESP? If not, and if one ever got a "combination lock" through a medium under "suitable" conditions (which I would specify as the result of an experiment sponsored by the AAAS under conditions they deemed suitable), then the continuity hypothesis would be clearly favored. Unfortunately, for the purposes of resolving this issue, there are no clear cases of getting "combination locks" by any means. The drawbacks about the cracking of the Houdini code are too well known to recapitulate here.

His other suggestion for resolving the dispute is more dubious, to attempt to ascertain the limits on powers of unconscious impersonation by mediums. Gauld makes mention of the difference between "knowing that" and "knowing how" and speaks of the difficulty a sensitive would have in going beyond items of knowledge to impersonation of habits and skills, especially when the sensitive had never demonstrated personal possession of those skills, but I do not think that limits can

be set on the powers of impersonation that persons have. Multiple personality cases and hypnotic regression cases spring immediately to mind. I call attention once again to the fact that students of the "cross-correspondence" literature have disagreed on whether there is good evidence for survival, and some of that evidence purportedly concerns advanced linguistic abilities, habits of thought, and verbal mannerisms. Some interpreters think the "communicators" are merely secondary personalities in the medium herself, a suggestion that is supported by the fact that mediums apparently have created "communicators" who were fictitious.

In a way, whether Super-ESP or continuity can best account for the evidence is beside the point unless there is really good and unimpeachable evidence to account for. If we are concerned not just with the conceptual question, how would you establish survival of selves, if there were any? But with the existential question, Are there any cases of the sort that one would expect were survival the case? the matter becomes more sticky. What prevents a disembodied self from appearing to believers and sceptics as an apparition, or as a "direct voice" under non-seance conditions? A disembodied self could presumably PK the brains of all its old friends to produce conversations about the good old days. These conditions are not unreasonable if disembodied spirits have the powers people typically suppose them to have.

Gertrude Schmeidler reported on the results of a survey of members of the Spiritual Frontiers Fellowship on their attitudes toward survival.[11] Two-thirds of the respondents indicated that they were "certain" regarding personal survival, but only one-fifth thought that survival could ever be established with factual certainty. Unfortunately for me her report does not even define "factual certainty" or state the reason why the people surveyed were doubtful on its establishment. I think all of us could imagine cases which we presume are possible given the powers ordinarily attributed to disembodied selves and which would settle all reasonable doubts. Demonstrating the existence of disembodied selves on a factual basis does not, after all, require rendering such selves visible. In my hypothesis, at least, selves are never visible. Minds, after all, are not spatio-temporal objects at all, and yet most of us believe they are factual.

The survey listed 15 categories of possible evidence, and the types most often selected were Mediumistic Statements in Trance, and Reincarnation Cases. Ghosts, Direct Voice Data, Out-of-the-Body Experiences, and Cross Correspondence Material also ranked high.

To the questions, Would you yourself try to communicate to loved ones, and, in what ways? some respondents omitted the question. More than half said they would. One-fifth hedged with comments like "probably" or "if helpful"; and about one-sixth answered NO or indicated that an attempt would be less than likely. The preferred methods were mediums or direct voice. The next preferred categories were materializations,

apparitions or dreams; and the remainder of responses were widely scattered. Schmeidler does not speculate as to why the respondents to the survey were so averse to attempting to demonstrate continued existence after death. Perhaps it is my own lack of sensitivity about such matters. But I would expect to do anything reasonable to prove survival, and I would expect anyone else to do so also; just as I would expect anyone who could demonstrate extended ESP and PK to do so under uncontroversial conditions and before any reasonable tribunal.

The most interesting question for our purposes was question 7, "In what ways do you think it most likely that you could establish your personal identity as a discarnate to a loved one? Do you have unique personal idiosyncracies and characteristics which could persuade them that it was in fact your surviving personality communicating? If so, what are they?" The most common response was to leave the space blank or to write the equivalent of 'don't know,' Schmeidler says. Only slightly more than half even tried to give a meaningful reply, and many of those answers were vague. Past experiences and personal facts were the most frequent responses where specific responses were given, but they only accounted for about two percent of the total.

Schmeidler suggests that a suitable research project could be designed which would ask people what they intend to do and how they intend to do it and then wait to see what happens after they died. That project would surely be worthwhile. In the meantime, we will have to depend on such things as combination locks, I suppose.

D. A FINAL COMMENT. If we assume a Cartesian view of the self, willingness of selves to provide reasonable evidence of survival to those of us who remain embodied, and the types of powers that disembodied selves are commonly supposed to have, then neither the existence of nor the identification of disembodied selves should be problematic. Assuming a willingness of such selves to cooperate, we have no difficulty identifying other embodied selves. It is difficult to see why disembodiment should make such a difference, presuming willingness. Survival is conceptually possible, and conclusive evidence of survival seems also possible. What are we to make of the inconclusiveness of actual evidence for survival? I take it to be negative against survival.

My own conclusion on survival is tentative because there might be better evidence on the way and because one day I may find out for myself by surviving not only that survival occurs but why the evidence that is cannot be more conclusive.

FOOTNOTES

1. For those not familiar with the literature, the section of Survival in Philosophical Dimensions of Parapsychology, edited by James M. O. Wheatley and Hoyt L. Edge (Charles C. Thomas, 1976) will provide a good beginner's knowledge of the variety. Another very good source is the article on "Discarnate Survival" written by Alan Gauld and published in the Handbook of Parapsychology edited by Benjamin B. Wolman (Van Nostrand, 1977), pp. 577-630. The Journal of the American Society for Psychical Research (74), pp. 413-24 contains an interesting discussion of Post-Mortem States by Ian Stevenson, Charles T. Tart, and Michael Grosso.
2. I have borrowed characters from John Perry's A Dialogue in Personal Identity and Immortality (Hackett, 1978). It is my hope eventually to add a fourth round of discussions to that dialogue.
3. See, for example, Richard A. Kalish and David K. Reynolds, "Phenomenological Reality and Post-Death Contact," Journal for the Scienfitic Study of Religion (1973), pp. 209-21. See also Boyce Batey, "Evidence for Life after Death," Journal of the Academy of Religion and Psychical Research (3), pp. 47-50, and Elizabeth E. McAdams, "The Wide World of Survival Evidence," Journal of the Academy of Religion and Psychical Research (4), pp. 43-6.
4. Michael Grosso, "Some Varieties of Out-of-Body Experience," Journal of the American Society for Psychical Research (70), pp. 179-93, defends hypophenomenalism but, I think, misdescribes the relation as mind containing body. Otherwise my views would be quite close to his.
5. David Dennett's "Where Am I?" in Brainstorms (Bradford, 1978) pp. 310-23 gives valuable perspective on the difficulties of properly locating oneself in an imaginary case in which brain and body have been separated. Dennett's approach is physicalistic rather than dualistic.
6. William McDougal, Body and Mind, Seventh Edition (Methuen & Co., 1928), chapter XXV. The first edition was published in 1911.
7. C.J. Ducasse, "How Stands the Case for the Reality of Survival" in Wheatley and Edge, op. cit., p. 292.
8. G. C. Nayak, "Survival, Reincarnation, and the Problem of Personal Identity" in Wheatley and Edge, op. cit., p. 305.
9. Robert T. Radford, "An Ideal Case for Belief-Survival." The Journal of the Academy of Religion and Psychical Research (3), pp. 325-36.
10. Alan Gauld, "Discarnate Survival" in Wolman, op. cit., p. 615.
11. Gertrude Schmeidler, "Looking Ahead: A Method For Rsearch on Survival", The Journal of the Academy of Religion and Psychical Research (3), pp. 16-22.

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SESSION IV: TRANSPERSONAL CONSCIOUSNESS AND CREATIVITY

# INSPIRATION: WHAT IS IT?

## An Overview with Speculations

By Frank C. Tribbe

Abstract: Inspiration is interpreted as the basic explanation of our intelligence, new ideas, decisions, problem solving, upliftment, and peace, all of which seem to come from sources and abilities other than conscious thought and memory. The author suggests that inspiration comes from the spectrum of our non-physical minds, memory apart from brain, excarnate entities, dreams, etc. He discusses a possible explanation of "high sources" of inspiration, uses some examples, and suggests some techniques.

Sometimes called "the stream of God-consciousness," inspiration, I believe, is a much neglected but very important subject. How does inspiration come? Who does the inspiring? How can we induce the muse or the daemon to inspire us? Why are some persons more creative than others? How broad is the category of inspiration? In what follows I will be concerned with these questions.

I shall suggest that "inspiration" is the basic explanation for the reach of intelligence, for new ideas, decision-making, problem-solving, upliftment, and peace - all of which seem to come from sources and abilities other than conscious thought (cerebration) and memory, and provided by other than our physical equipment of brain, organs and glands. I suggest that this "inspiration" comes from, or is mediated by, the spectrum of our non-physical minds, and its memory (apart from brain), our higher selves or souls, excarnate entities, the hierarchy of heaven, intuition, mediumship, automation, spontaneous spirit communication, meditation, rem dreams, lucid dreams, hypnogogic reverie, self-hypnosis, suggestology, subliminal perception, and e.s.p. including PMIR (Psi-Mediated Instrumental Response). Also, I shall discuss a possible explanation of "high sources" of inspiration--i.e., the "divine fire" of revelation; and will use some examples as well as suggest some techniques.

Arthur M. Young's The Reflexive Universe, which is primarily for the open-minded scientist or scientifically-oriented skeptic and heavy going for the non-scientist, is highly important because its premise is that science leaves man's creative genius and spiritual insights outside its laws. Similarly, it leaves out consciousness, which has been a special interest of Arthur Young for many years. In this book he develops a "theory of the universe" which includes consciousness, man, and man's "higher consciousness". The theory involves a fusion that results in man/universe and man/God. He describes this as a theory of process, in which a key is his philosophy of the world of light as a stage or "kingdom" of nature, where energy is common both to the world of light and the world of matter. These latter thoughts remind one of the shocking discoveries respecting natural and artificial

light and its effect on physical and mental health and mental capability, as made by John M. Ott in his Environmental Health and Light Research Institute in Sarasota, Florida.

Even more cogently, Willis W. Harman recently delivered a paper at the Conference on Science and Consciousness (Cordoba Colloquium, October 1-5, 1979) in which he concluded that minds are not separate, but are joined. This point he supported by citing an experiment in which "a flashing strobe-light-stimulus in one person's eyes produces an electrical component in the e.e.g. pattern of another, remote and isolated, who has no conscious awareness of whether the strobe-light is flashing or not." The proof is dramatic, but the conclusion is not new. Much earlier in this century, George Russell, Irish poet-mystic, in his book over the pseudonym, "AE", wrote -

> "There are corridors in the depths of our Being, leading into the hearts of others, and windows which open into eternity, and we hardly can tell where our own Being ends and another begins, or if there is any end to our Being."

And, taking this philosophy of "interconnectedness" even farther back, to the First Century, a mystic taught with the words: "I and my Father are one"; "the Father is in me, and I in Him"; "I am in my Father, and ye in me, and I in you"; "the Kingdom of God is within you." And then in the Old Testament era, we find the Psalmist writing:

> "Whither shall I go from thy Spirit? - or whither shall I flee from thy presence? If I ascend to heaven, thou art there; if I make my bed in sheol, thou art there! (Ps. 139:7-10)

To me, one of the greatest fallacies of modern science, is the assumption that we are separate from each other. Interconnectedness not only explains many theses of the major religions (and I happen to prefer the term "Christ Consciousness" to describe that connection), but it also goes a long way in explaining psi (the psychic factor in e.s.p. and psychokinesis) because if the life's work of Harold Saxton Burr is valid, there are measurable "life fields" in and around almost everything; even the rocks have life, and almost nothing is inanimate.

Harman's Cordoba paper urged a consideration of the potentialities of creative/intuitive problem-solving and choice-guidance. He pointed to the dozens of recorded cases of great and sudden advances of civilization that have come as a result of a creative leap provided by some form of "inspiration" from outside conscious awareness, later followed by verification through patient analysis and experimentation. One of the typical patterns he described involves the exhausting of apparently all avenues to a solution of a difficult problem, and then the act of turning the problem over to a "behind-the-scenes creative center," which will present one with the key to the solution - sometimes by awakening one in the middle of the night.

I would amplify his scenario by pointing out that one frequently worries and strains over a problem long after productive effort has been exhausted and that this worry and effort tends to block the channel of inspiration. Once an impasse has been reached, all that usually is necessary is a simple review of the facts and/or problem, such as by reading over the effort so far. This is best done shortly before bedtime, so that the subconscious (which knows how to make contact with the channel of inspiration) can initiate the process of importuning the available source of wisdom. The answer may come in various ways: it may come in a dream, or by awakening one in the night with the solution clearly in mind; it may come during the period of reverie between awakening and the opening of the eyes in the morning; it may come while performing an automatic chore; it may come on call by taking up a pen to work further on the problem.

As Harman explains, sometimes the answer is in easily recognizable form; sometimes in veiled imagery; sometimes it is visual; sometimes auditory; sometimes simply as a sure inner knowing. He perceives no reason for limiting the potentialities of this "higher mind" and suggests -

> "If it is so much more knowledgeable and wise than one's conscious mind, if it has access to all the knowledge available to consciousness and more, if one's mind is at this deeper level joined with all other minds, if mind is ultimately predominant over the physical aspect of reality - then, why stop at submitting to the creative/intuitive mind only... (those) classified as "difficult"-- why not turn to it with all decisions?"

I would also point out that, of course, it is also possible to foreshorten the process sketched above, and with practice it can be made to work for one in minutes, even in the middle of a busy day. In a subsequent paper published in his Institute of Noetic Sciences Newsletter, Harman carries his thesis forward to embrace the decision-making process.

Most everyone who relies to any degree on creative inspiration recognizes the value - sometimes the absolute essentiality- of quiet and leisure in a secluded setting. Ossabaw is a large barrier island off the Georgia coast, owned for many years by Eleanor Torrey West and her late husband, and which since 1961 has been the site of her Ossabaw Island Foundation, one major project of which is to provide a retreat for creative people of all kinds. Its 25,000 acres is criss-crossed with paths, roads and waterways, teems with wildlife, and is graced by beautiful residential buildings. A recent issue of Science 81, describes a visit there, complete with exotic photographs. Apart from the obvious values of an opportunity for a week or more at Ossabaw, they came upon a most valuable insight. The Foundation seeks out scientists of all types (e.g. biologists, linguists, etc.) to ensure a wide-ranging mix with the painters, poets and other artists, because the Island itself can inspire. The key to Ossabaw, however, is that much inspiration comes from crossing

the gap between art and science, as well as between man and nature. Eleanor West says: "There's a thread that runs through all creative people, but I think it's very difficult for creative people in different fields to meet; it takes a place like Ossabaw, which is a real catalyst, to bring them together." Arthur Koestler would endorse the Ossabaw tradition, for he has said that the creative act always operates on more than one plan, in a "transitory state of unstable equilibrium where the balance of both emotion and thought are disturbed." He has argued that both scientists and artists use literal thought and metaphor; verbal, cognitive thought; and a more primitive, visual thought.

Bits and pieces of our subject come to us from various sources. In book Awakening Intuition, Frances Vaughan urges that creative thinking, intuition, and hunches are necessary parts of the decision-making process, as well as of research, art, or personal awareness. Dr. Vaughan defines intuition as a way of knowing, separate from and independent of reasoning, and says that it often goes beyond available data, whether conscious or subconscious. She feels that some intuitions may originate from subliminal perception, from sub-conscious memory and thought, and may utilize extrasensory perception; but she emphasizes that intuition is more than the sum of all these. As a clinical psychologist, a past-president of the Association for Transpersonal Psychology, and a leader of many seminars and workshops on intuition, Dr. Vaughan states her conviction that almost everyone "by becoming more aware of how intuition works, and by giving careful consideration to the problems of its validation and interpretation, can make much fuller use of intuitive capacities." And this is the thrust of her workshops, to demonstrate by participatory experiments and exercises that intuition can be cultivated and consciously used in valuable ways - most of which are directed toward personal awareness and growth. Vaughan also points out that, aware or not, we all use intuition to some extent and by whatever name, and by the demonstrations in these workshops she discloses the fallacy of materialistic thinking which has conditioned us to suppose that rational thinking is necessarily and always the best way of solving problems and of making decisions and judgments. Vaughan's book and her workshops suggest three steps for encouragement of one's intuition: relaxation, focus of attention, and receptivity to all subjective impressions. That is a perfect formula for creative meditation as many of us have long practiced it, but Dr. Vaughan doesn't use the work "meditation."

In other small ways, alternative approaches to these needs are being demonstrated. Parapsychologist Douglas Dean has used computer-monitored precognition sessions to demonstrate to businessmen's seminars at Newark College of Engineering the fact that the best executives are high scorers in precognition. Astronaut and consciousness researcher Edgar Mitchell is reported by Fortune, as working through three organizations to help

businessmen develop intuitive decision-making powers so "they can control the scientific beast."

One must, however, put intuition in a context with mediumship, automation, spontaneous spirit communication, meditation, dreams, hypnagogic reverie, e.s.p. and the like, to see where intuition might fit in this spectrum and how it might relate to some of the other avenues. One of my theses is that inspiration and the creative process sometimes come from sources outside ourselves, and from very high sources, occasionally providing data and insights far beyond the knowledge and mental capability of the recipient. One of my favorite illustrations of this point concerns that great enigma of two millenia, the spirit resurrection of Jesus of Nazareth. In my opinion, great light is just now being shed on that event by the incredibly imaginative scientific work of tests and analysis being done on the burial cloth known as the Shroud of Turin by a group of some forty nuclear scientists working under an informal organizational umbrella called STURP ("The Shroud of Turin Research Project"). These unpaid specialists from the best U.S. laboratories etc., working on their own time, have in 1980-1981, been reporting their findings and conclusions regarding the sepia-stain of a crucified man which has been indelibly imprinted on the linen cloth; their best conclusion is that it is a photograph-like image most comparable to a thermonuclear scorch. Five to six years earlier, two men separately described the Resurrection in creative, dramatic writings that could only have come from high inspiration.

Robert K. Wilson writes

> "At some unknown moment in the dead of night, the air in the tomb becomes electric. Minute vibrations at first, the sort that could be detected by sensitive twentieth-century instruments; then they dramatically increase until they shake the ground and blow the the boulder from the door. A glow, faint at first, emanating from the shroud, suddenly intensifies until rays of light shoot through the threads, star-filled golden rays filling the tomb and pouring out the door. For thirty seconds - no more - the blinding, pulsating movement continues. The source of the activity is the corpse, the body, somehow being revitalized, dematerialized, its mass being converted into energy, pure energy, which in the material world is radiant white light. The body rises from the slab <u>through the cloth</u>, hovers for a moment in mid-air, then disappears. The cocoon collapses. Darkness returns. Shouts of 'Earthquake! Earthquake! diminish as the two guards run for their lives. And in the air, the distinct odor of scorched linen."

Comparably, on a slightly different aspect of the Resurrection, in 1974, retired attorney, church-school teacher, Charles C. Wise, Jr., wrote a short piece, the Simon Magus Account:

> "The envelope of vitality is called by some the 'astral body'...It is this material - not truly a separate body in itself - which forms the basis of manifestations of physical mediums and which sometimes can be lent to or borrowed by spirits desiring to materialize...Most ghosts seem not to have this of themselves - except for a brief period at the time of their death- and are not able to manifest at will. In this- as in other ways - Jesus was different... Jesus had a control of his spirit appearances after death never before displayed by any other. He was not dependent upon borrowed life force, but had his own supply of vitality. Some have done similar things, using their own ectoplasm or vitality, but never for so long a period after their bodies were dead. He had a powerful force not available to any other of whom I have heard. This is the answer to the mystery of his body's disappearance: at death, Jesus converted the atoms of his physical body entirely into astral vitality, storing and using it at will, and converting it into pure spirit in the process of drawing upon it for his materialization .. I now know what he did, but, even today, I cannot imagine how he did it. As his envelope of vitality was reduced, his appearances became fewer, shorter, and less definite. They were more spiritual and less physical. But he had ample vitality to achieve his objectives and to depart dramatically on his own schedule."

Wilcox may merely have been using his "imagination," and indulging in a bit of tongue-in-cheek whimsy, but I doubt it. I would label it inspiration of the purest quality -- whether he was aware of the process or not (and I suspect that it probably came to him while in a state of meditative reverie). And by the same token, I look upon the parallel (but not coincidental!) "message" to Wise as also inspiration, even though it admittedly was purposefully sought and came to him from a purported excarnate spirit entity during a light psychic trance. At the times of their writings, it seems clear that neither Wilcox nor Wise had access to or knowledge of relevant scientific thought, which, in any event, came basically from the five-day intensive scientific examination of the Shroud in Turin in October, 1978, and to some extent from the advance speculations reported during the first American conference on the Shroud, in Albuquerque, in March 1977.

Many inventive, creative people - from scientists to artists - living today and throughout history, have readily acknowledged their debt to spiritual sources and forces outside themselves. It was the practice of Leonardo da Vinci, before undertaking a new work of art, to sit for days lost in deep reflection; and the complaint or urging of those who commissioned his work would be unavailing, for da Vinci would not touch brush to canvas until he had clearly received the

vision of his work-to-be. Beginning his masterpiece, "The Last Supper," he sat waiting for many days until the face of Jesus came clearly to his satisfaction.

James Watt is credited with invention of the steam engine, but many times he said, "The engine was given to me from 'outside'; I did not create it; I only accepted it." All he had done was to program into his mind the faults of existing engines, and his vague idea of a new approach; then, as he walked in the park he "saw" his engine in complete detail. He built a working model in twelve hours. Comparably, Thomas A Edison regularly took an afternoon nap at his laboratory; after the nap he frequently found he had been given the detailed answer to a current problem, while he slept.

London concert pianist, John Lill, has recently disclosed that during certain concerts he enters a trance-like state. He says he does his best playing in his condition, when he feels he is a bridge between two worlds, and is being "used" by an outside force. During his most inspired moments, Lill sees and hears forces which he ascribes to the deceased composers he is then playing. He is convinced that without help from Beyond there would not be such a thing as great art.

All of Richard Bach's previous writings had been in the field of aeronautics, and then, as he walked along a canal embankment one foggy evening, he heard a voice say, "Jonathan Livingston Seagull," insisting that he "write it down." Bach ran all the way home, and locked himself in his house. He says, "I didn't write the book, Jonathan did. The style of writing is just not mine. I also disagree with many of Jonathan's decisions in the book and would never have put them in if I'd written it myself." Even more nonplussed was the late Helen Schucman, materialistic, non-practicing Jewess, and psychologist, who, as amanuensis to a voice claiming to be the risen Jesus, finally in desperation began to write in shorthand the precise word-for-word dictation that became the four-volume tome, A Course in Miracles (Foundation for Inner Peace, 1975); she died in 1980 without accepting it.

Robert Louis Stevenson made no secret of his sources. He said, "the 'little people' tell me the stories while I sleep; I only write them down." Mary Leader's recently successful first novel, Triad (Coward, 1973), was a runaway best seller, selected by the Literary Guild, and for which paperback and motion-picture rights were sold in a matter of weeks after release. Ms. Leader says it all came to her in a "peculiar state of consciousness" as she sat in a contour chair "neither asleep nor awake." She said the story came to her "as though it were a film - the entire panorama of my novel reeled off before me, its theme, its plot, even details...and names of main characters." She continues: "I was seized with a compulsion to write and write! I began work immediately."
The late surrealist painter and sculptor, Salvador Dali, said his inspiration was always "commanded" by two deceased artists,

Velazquez (17th century Spanish painter) and Praxiteles (4th century Greek sculptor). Dali said: "It is when I get up early in the morning that the metaphysical explosion of my creative continuity produces itself; (they) command me to paint, to cut, to think. As a matter of fact, I work only on order."

A decade ago, Dale Evans (Mrs. Roy Rogers) wrote the best-selling, Angel Unaware about their daughter, Robin, born mongoloid and with a heart defect, who died at age two. During the funeral Dale heard a voice whispering, "Let not your heart be troubled - you believe in me." Shortly thereafter she felt compelled to write about Robin, and she wrote so hard and fast that in an hour her hand cramped and she had to stop. She wanted to write more but couldn't because a "curtain had fallen" over her mind; so she started to pray, and then the voice came again, saying, "Let Robin write it! You be the instrument; you will be given her message to help others. Get yourself out of the way; let Robin speak for herself." The spell of that voice dominated her for weeks, as Robin's story flew from Dale's pen, while her hand was moved and guided. In three months it was done. Dale said, "It was Robin's book - and God's - not mine."

Many times inspiration brings understanding, knowledge and guidance of significant value, such as Watt's steam engine and Edison's inventions mentioned above. Another insight of significant value concerned a dream that came to F.A. Kekule von Stradonitz, and revolutionized organic chemistry when he saw a dream snake seize its own tail and realized at once that this conceptualized the atomic structure of the benzine ring.

Elias Howe patented the first successful sewing machine, which he was able to perfect with an eye-pointed needle after dreaming that savages were attacking him with eye-pointed spears. Professor Hermann Hilprecht at Pennsylvania University had been unable to decipher the cuneiform writing on two agate Babylonian finger rings. While he slept, a Nippurian priest appeared in a dream and explained that the two rings had been sliced-off a cylinder that was previously carved. Awakening, Hilprecht rushed to his work-bench and fitted the two rings together - when the markings were lined-up, he could translate the inscription. Normally, one might not expect literature received through an Ouija Board to be of very high quality, but when Mrs. John H. Curran, a St. Louis housewife, began getting poetry from her spirit communicator, Patience Worth, who claimed to have lived in England a century earlier, some friends suggested it was good enough to publish. It was not only accepted for publication, but also it won the year's poetry award against such formidable competition as Edna St. Vincent Millay and Edwin Markham.

Accurate prediction of public events still comes to shock us too frequently to ignore, and often thru strange channels. The word "prophet" means one who speaks out - a proclaimer (who may or may not foretell the future) -- but always denoting one who is under the influence of a spirit,

be it Godly or Demonic. Best-selling novelist Morris West is called "prophet" both by his critics and his adulators - and there are now a sizeable list of countries where it is unsafe for him to visit. In 1963 he wrote The Shoes of the Fisherman which was uniquely fulfilled twice: in the life of Cardinal Slipyi, and now in Pope John Paul II. In 1965 he wrote The Ambassador, which the Vietnam War followed like a blueprint. In 1968 he wrote The Tower of Babel, which Isreal and the Arabs seem destined to fulfill in toto. His two current books give every promise of frightening fulfillment: Proteus grapples with the modern problem of world-wide violence, and The Clowns of God shocks us with the ludicrous, frightening seriousness of today's highly successful proclaimers of cataclysm and God's rule on Earth. West says, "I've always known that something more than logic is involved... My propensity for prediction has become a kind of uneasy joke in the family and a standard subject of discussion for the press. I describe it simply as an extension of the intuitive process."

Many great thinkers have recognized inspiration's valuable contribution to mankind through its many faces, and have, as well, recognized some of its enigmatic qualities; but they have not agreed with each other nor accurately solved its nature. Nor has anyone of them given us a fool-proof formula for its utilization and control. Sir Oliver Lodge said, "When someone is being truly creative, he is tapping into the genius of the cosmos; that's not the same as contacting a spirit guide." Harold Sherman says: "All the wonderful inventions which have made our present civilization possible, had to come from the Creative Power in the minds of men and women which is itself an Extra-Sensory process." Carl Sandburg once wrote: "Shakespeare, da Vinci, Franklin and Lincoln never saw a movie, heard a radio or looked at TV. They had 'loneliness' and knew what to do with it. They were not afraid of being lonely because they knew that was when the creative mood in them would work." Goethe wrote: "If you think you can do it, begin it! Begin and the mind grows heated. Begin and the task is completed." Dr. Jack H. Holland recently said, "Creativity does not mean music, art and literature, alone; that's only one aspect of creativity. Every problem you have gives you a chance to be creative. Every person you meet is a chance for you to be creative. Everyone of us is a creator. Everything you do provides a chance to bring forth more of God, and that's creativity - bringing forth God."

Who or what does the inspiring? What follows is speculation for the most part, so I merely name four sources without elaboration: First, there are our non-physical minds and memories. Next, there are our higher selves or souls. Then, there are the excarnate entities who are probably all around us. Finally, there is the hierarchy of heaven. However, naming those sources does not at all solve the questions of channels and techniques. As indicated earlier, I strongly favor the channel of our interconnectedness with each other, with nature, with the forces and personalities of the spirit world, and with God who is the channel most commonly used. Also, if we are

connected to all other living persons, our minds may often take a solution from our neighbor's mind. The techniques of implementation, and the sensory print-out from our brain-computer, will be adapted to our own most efficient sensitivities vis-a-vis available channels.

How does inspiration come or how can we induce it to come? The simple answer is: Relax, and let it come. But perhaps we need more active inducements; here are the best: (1) There is no better inducement than proper and regular meditation; (2) Also highly effective is serious work with one's dreams; (3) Another is the programming one's subconscious with the raw data and the problem, and permitting the mind to solve the problem or produce the result at a subsequent time; (4) Reverie periods (including hypnagogic and hypnopompic periods) are useful. Finally, various forms of mediumship are a help. All five of these techniques or inducements may be augmented very effectively by the use of prayer, especially for introduction and/or conclusion.

Morton T. Kelsey lists nineteen ways that spirit and the non-physical world break into human life. Three of these are particularly relevant to our concept of inspiration. These are (1) religious ritual, (2) charismatic experience, and (3) hypnosis. Of course, many such entrances of the creative muse can be catalogued, but there is usually an element of self-induction.

We all know that from a standpoint of strict accuracy, our Bible would be a very questionable document. Parts of the Old Testament were written hundreds of years after the events described and many portions were passed along orally for many generations. In the New Testament we find writers recording in their old age, events they witnessed or heard about in their youth; and both Testaments for several hundred years were lost, poorly translated, miscopied and otherwise thrown into doubt, before real scholarship in the past 400 years began to give us the Book we now have. But we revere it and believe it because we say it was "divinely inspired." What does that phrase mean and why does it comfort us? Probably most ministers have had the feeling that they were "inspired" in writing or delivering certain sermons, and sometimes the listner feels the minister's Biblical insights were truly "inspired." But how does inspiration come, and how can we recognize true inspiration and know it is real? Here are some of the common attributes signalling validity: One, an uncontrollable urge to write at top speed, Two, the idea and words come in a compulsive uprush that leaves no time for acceptance or conscious thought, or evaluation as to what is being written, Three, the writer's own scholarship shows through, but upon re-reading what he has written, the writer nearly always finds concepts that are entirely foreign to his previous ideas, concepts that are sometimes even quite shocking to him. Ultimately, prayer and one's own good judgment must be brought into play, to preclude his being swept along by the tide of gullibility, because erroneous, silly,

and harmful ideas can certainly come through spiritual channels, too.

It should be obvious that, intertwined throughout all that I have said about inspiration and the creative process, are psi factors that bear upon or are indistinguishable from this stream of inspiration. However, I have not tried to make a direct connection between the two. This was done very extensively in an International Conference on "Psi Factors in Creativity" which was held June 16-18, 1969 by the Parapsychology Foundation, and its proceedings are available in book form.

Psychical researchers, consciousness researchers, and philosophers are beginning to realize that inspiration, intuition and creativity are merely specific labels for a broad spectrum of spiritual/mental aid that comes to man in a variety of ways, and which his mind/spirit develops or mediates and channels, coming especially during "altered states of consciousness" such as noted above. The admixture in this broad field where the material and the immaterial blur together, and the vein of gold it concealed, was perhaps first clearly perceived by the late Gardner Murphy, whose many writings on the close relationship between creativity and the psychic sensibilities were published in journal articles from 1963 onward. Also, we have a mass of anecdotal evidence from creative people, as noted above.

In many conferences of this sort, one may get the impression that everyone is out of step but us, so it is with some gratification that I note a May 1981 press release, reporting that the MacArthur Foundation of Chicago, after a "search for geniuses," has announced awards of up to $300,000 each to 21 persons which they concluded were "exceptionally talented";the awards give the recipients, ranging from 21 to 76 years of age, support for five years, in the "hope" that they would produce more "significant contributions to society." These irrevocable, "no-strings" awards impose no obligation on the recipients as to how they spend their time or money, and require no paper or other result. A Foundation spokesman said, "we are asking for an address, so we'll know where to send their checks," and "if only a handful produce something of importance...it will have been worth the risk."

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# NADIR EXPERIENCES AND MANDALA SYMBOLISM

By Francesco B. Di Leo, M.D. and Joan Kellogg

Abstract: The authors discuss the occurrences of Nadir experiences (i.e., experiences of pain, darkness, and alienation and the opposite of mystical experiences) in patients treated with a specialized form of psychotherapy both with and without the assistance of psychedelic drugs.

INTRODUCTION: In 1973, Francesco Di Leo and Joan Kellogg began a collaboration at the Maryland Psychiatric Research Center to study the correlation between mandala art work and the experiences occurring in psychedelic-assisted psychotherapy. This research study was initially undertaken at the Research Center by Stan Grof and Joan Kellogg. More recently, Di Leo and Kellogg extended the study to include subjects undergoing a form of transpersonal psychotherapy based on the psychedelic orientation but one that did not utilize the psychedelic drugs.[1] In both types of psychotherapy (with and without the psychedelics) several types of powerful experiences occur. Those that we would like to address today are referred by Di Leo as, "Nadir Experiences".

The concept of the, "peak experience" arose in the early sixties with the discovery that psychedelic drugs induced in some people what appeared to be a mystical experience.[2] Pahnke and Kurland made a series of studies to study the occurrence of peak experiences in the course of psychedelic therapy.[3] For several years it was thought that the only important variable in this form of psychotherapy was the occurrence or non-occurence of a peak experience. The work of Grof however clearly showed that a more complex process was taking place.[4] He considers the psychedelics as powerful catalysts or amplifiers for the human unconscious and superconscious, and that they activate processes that are intrinsic to the human mind. Of these, the most important appears to be a process of spiritual transformation and of spiritual growth. The aim of this process is a transcendence of the human condition and of all dualities, and the consummation of a Divine union with God or the Self. Initial and less complete peak experiences eventually mature in more advanced and complete peak experiences.[5] The maturation involves the activation of more and more intense nadir experiences. These are in essence the very opposite of the mystical or peak experiences. If peak experiences involve an ascension to Paradise, nadir experiences involve a descent into Hell and Purgatory. If peak experiences involve a Divine union, nadir experiences involve a sense of absolute separation and alienation from the Divine source. If peak experiences involve love, nadir experiences involve hate, darkness, and pain instead of love and bliss, so on and so forth. It would appear that on the way to transcendence of all opposites, both extremes of positivity and negativity have to be activated first and experienced to their utmost intensity.

Nadir experiences in the mystical literature are best described by St. John of the Cross in his, "Dark Night of the Soul". According to St. John, the soul has to pass through Hell and Purgatory to

undergo a process of spiritual purification and that,

> "...until the Lord shall have completely purged it after the manner that He wills, no means of remedy is of any service or profit for the relief of its affliction; the more so because the soul is powerless in this case as one who has been imprisoned in a dark dungeon and is bound hand and foot, and can neither move nor see, nor feel any favor whether from above or from below, until the spirit is humbled, softened and purified, and grows so keen and delicate and pure that it can become one with the Spirit of God, according to the degree of union of love which His mercy is pleased to grant it; in proportion to this the purgation is of greater or less duration."[6]

The present authors hold that similar types of experiences are essential elements in some persons undergoing depth psychotherapy. A successful release of the emotions and psychic energies connected with the nadir experiences is of extreme importance for the amelioration of psychophysiological symptoms. It opens the way for the activation of more and more powerful mystical experiences that further add to psychological health and promote spiritual growth.

CLINICAL EXAMPLES: A 50 year old married man was first seen in the hospital in a state of advanced metastatic cancer, suffering from anxiety and depression and from intractable pain for which he had been prescribed frequent and heavy doses of narcotic medication for the period of one year and with no substantial relief. He volunteered for the LSD-assisted psychotherapy after a long deliberation with his family members and his minister. Eight months following the LSD treatment, he remains free of pain, anxiety and depression. He is fully active and has not needed any narcotics or other pain medication, even though the cancer has not been significantly altered by his chemotherapy treatment so far.

During the LSD session, he had moments of transcendence, but spent most of the time with powerful shaking of his body in a place that he later described as, "Hell". In his own words, he stated:

> "I remember the part when you are going through the depts of Hell... there were all these creatures approaching me. They were terrifying, they were of different colors... they are undescribable.... When they came on the scene, you had to go by them. They had absolute power over you... They each represented a sin and you had to go through it... you wanted to be purged and cleansed....

> I wanted to go down through the experience and get rid of all the sins, just get them purged, cast away from me."

In another part of the session, much briefer in clock time, he had a peak experience which he described as, "being surrounded by the Glory of God". It would appear in this case that both the nadir and the peak experience were of clinical importance. In a way which remains to be yet elaborated and understood in full, these experiences seemed related to the remarkable improvement noted in the depression, anxiety and intractable pain.

MEDITATION: Muktananda, one of the most recent celebrated Swami in America, devotes an entire chapter of his spiritual autobiography to a description of his encounter with Hell and king Yama. His entire life was devoted to meditation, celibacy, spiritual devotion, and purity. Nonetheless, he too, had to undergo the purgation of Hell, in order to progress on his path to Divine union. The chapters that follow in his book speak of his enlightenment, but clearly not before he dealt with a series of intense nadir experiences. In his own words, he states:

> "One day I visited an extremely filthy world. Siddha students should read this passage carefully. That day as I sat in meditation my whole body began to shake violently, as though possessed by some deity or evil spirit.... I reached a region that was disgustingly squalid, being filled with excrement. I found myself right in the midst of garbage. I am fully aware of what I am saying.... A revolting stench was issuing from all around, making me nauseous and affecting my head.... I came out of the hut. When I thought of that Hell my heart became dry.... At times I was so deeply plunged in meditation, that the fear of death gripped my heart."[7]

NON-DRUG PSYCHOTHERAPY: A subject who is currently in treatment in a form of psychotherapy that utilizes the psychedelic orientation without the use of psychedelics but with the use of spontaneous altered states of consciousness, regularly activates powerful nadir and peak experiences in a sequence very reminiscent of the, "Death-Rebirth" process described by Stan and Christina Grof.[8] Definite clinical improvements have been noted in this case as well.

MANDALAS: Mandalas are circular drawings made with oil pastels. These were conceived as projective devices by Joan Kellogg.[9] Patients and subjects are first instructed in the making of the mandala and then are usually asked to complete a mandala before and after a therapeutic session. The subject of the mandala as a projective device is a complex one. From past and current research it appears that important clinical information can be

obtained from mandala interpretations. The interpretations can be used both for diagnostic purposes and as monitors during the course of psychotherapy.[10] What therapeutic value they may have on their own accord has not been systematically studied so far.

Mandalas that best correlate display the use of dark colors, including the color black; the structure of a web, poorly formed, lacking symmetry and a sense of stability; the use of a cross with a downward pointing triangle superimposed on it. Occasionally only a downward pointing triangle is found.

Clinically, in a diagnostic sense, nadir experience seems to be found in the severe depressions of manic-depressive illness and in involutional melancholia. In these cases we find the mandalas described above. The choice of colors used and the esthetics of the lines used and of the mandala in general reveal whether the individual is experiencing difficulty going through the nadir experience or if some success can be anticipated in this task. In normal development, nadir experiences and their corresponding mandalas are most frequently found around the so called, "mid-life crisis".

When we find the combination of black and pink in a mandala, careful clinical evaluation is indicated, as this combination of colors point to possible suicidal ideation and the possible threat of suicide. In our developmental view, we envision that all persons go through various types of psychological death at various time in their lives, as death of one form always preceeds the birth of a new one. It would be normal therefore to find mandalas of this type in a normal individual or in a gifted artist. Over time, a change away from this form of mandala would be noted in these cases. When, on the other hand, this type of mandala is found to be repeated over time, a certain type of difficulty with this developmental crisis can be inferred. It is important that the individual recognize the psychological, symbolical, and spiritual aspects of the nadir experiences so as not to confuse these meanings with the need of physical demise.

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# THE RELATIONSHIP BETWEEN NEUROPHYSIOLOGY AND ALTERED STATES OF CONSCIOUSNESS: TOWARDS A BIOLOGY OF RELIGION

By Joseph C. Sobus

Abstract: The neurophysiology of certain altered states of consciousness is an area especially relevant to the understanding of religion. The latter may be considered as a means of gaining personal access to the sacred via the cultivation of various altered states. The "psychotechnologies" employed by shamans and mystics provide clues as to what psychobiological processes accompany mystical states. Some evidence suggests that mystical and other altered states of consciousness are mediated on a cortical level by the primarily non-verbal "right" cerebral hemisphere and by sub-cortical regions in the brainstem, mid-brain, and limbic system. Many such states appear to be conducive to psi-phenomena. Neurophysiology may provide a frame of reference for examining transcendent experiences.

Current advances in neurophysiology are in the process of demonstrating a necessary unity between mind, consciousness, biology and behavior. These classes of phenomena, once treated in virtual isolation from one another, are being increasingly considered from a perspective of dynamic interaction, such that each represents one thread in a rich tapestry of ongoing events. Techniques for measuring levels of metabolic and neural activity in the living brain show that changes in consciousness are accompanied by correlative changes in brain physiology. Experimental data suggest that for each state and level of consciousness there exists certain identifiable parameters which point out characteristic, perhaps even unique, constellations of biological processes. This makes it possible for us to distinguish dreaming from some other similar state on the basis of a particular kind of conscious experience as well as on the basis of a range of physical descriptions involving, say, respiration rate, muscle tone, patterns in eye movement and levels of brain activity.

Admittedly, these experiential/physiological correlations are still of a fairly rudimentary nature, and precise, one-to-one correspondences may not exist at all. Enough information is presently available, however, for us to describe at least four conventionally recognized 'states' - waking, REM sleep, non-REM sleep and a loosely defined meditative state - in terms of relatively consistent organic events. In some cases, such physiological behaviors are helpful in identifying what components of the nervous system are actively involved. There are other realms of experience, of course, about which comparatively little is known, and among them are dramatic transformations of consciousness, ususally referred to as 'religious' because of their special content or context. Although such states are not known for their easy accessibility to empirical study, a marshalling together of materials descriptive of religious or transpersonal phenomena, coupled with the latest neurophysiology,

may go some way towards providing a tentative theoretical framework for what happens concomitant with these states in the human nervous system. The aim of this discussion is to review some of the possibilities suggested by the state of the art and their implications. I would like to point out that this is not an attempt to explain mystical (or any other) states of consciousness in mechanistic or physiological terms, but rather a proposal submitting that the psychobiological correlates of mysticism and religious experiences, like what song the Sirens sang, are not beyond all conjecture.

Before continuing with mysticism specifically, I think the significance of this sort of approach for religion in the broadest sense deserves some comment. It is perhaps as a consequence of our European religious heritage, with its interdenominational struggles over dogma and preoccupation with correct behavior, that we Westerners understand religion almost exclusively as a body of outward forms and beliefs. The implicit notion that religion may be adequately studied as a function of society and its institutions, an idea which runs through the modern social sciences, can be traced at least as far back as Immanuel Kant, who declared that religion is a moral code based on rational principles. Moreover, the sociology and anthropology of the last half century or so have invoked rather simplistic psychological mechanisms to account for widespread religious behaviors. For the most part, these explanations claim that religion exists to serve as a displacement activity for the release of stress and anxiety accumulated in the face of, for example, death or the uncertainties of life. In addition to this 'Fear and Anxiety School', there are explanations of a more sophisticated nature which maintain that religious beliefs provide a means for structuring experience in a meaningful and orderly way (cf. The Sacred Canopy by Peter Berger.)

Although such ideas have enjoyed a good deal of acceptance, they face some serious difficulties when applied in an uncritical, all-inclusive fashion. To begin with, they are founded on the assumption that religion may be totally understood - from its heights down to its very depths - in terms of beliefs and behaviors driven by a few basic and well-known psychological mechanisms. This amounts to a profound and atomistic reductionism. More importantly, in my opinion, these approaches overlook something essential which allows us to single out religion as qualitatively distinct from other spheres of human culture. And this essential observation is that religion can function to cultivate an experience of the sacred.

That religion includes a vital, introspective dimension was affirmed by many mystical traditions indigenous to Europe, and the idea crops up again with Friedrich Schleiermacher, a contemporary of Kant, who emphasized the value of a deeply emotional and non-rational pathway to the divine. These aspects, however, have received only a limited attention until fairly recent times. Early in this century, Rudolf Otto contrasted a rational and non-rational component in human thought, the latter

of which gives rise to states of mind which participate in feelings of the numinous, and as such are ganz andere, 'wholly other'. He insisted that such intimations of the holy or the sacred are irreducible to other mental states. William James and Richard Bucke, from the same era, were among the first to suggest that experiences of a religious nature might involve a unique set of psychological and even physiological conditions.

An awareness of the numinous as described by Otto, to say nothing of intense mystical experiences, displays the hallmarks of an alteration in consciousness. Indeed, we might choose to use the classification of 'sacred' and 'secular' to divide up the human sphere of activity solely on the grounds that each includes a characteristic range of psychophysiological and experiential states which are distinct from that of the other. If this is done, then a whole class of religious behaviors previously thought of as little more than a collection of anthropological exotica gains an unexpected significance. These comprise the various methods and activities within a religion which serve to alter consciousness.

At this point, I do not believe it is premature to conclude that religion functions primarily as a means of gaining personal, conscious access to the sacred. The cultural contexts within which consciousness is altered appear to bear this out, for the majority of known societies have some institutionalized means of inducing various forms of trance, meditation, rapture or related experience. In a study by Erika Bourguignon, 90% of a test sample of 488 cultures selected from major ethnographic regions of the world (as defined in Murdock's Ethnographic Atlas) were shown to have one or more culturally patterned varieties of altered states of consciousness (ASCs). Percentages for each region ranged from a low of 80% for the Circum-Mediterranean area to a high of 97% for aboriginal North America. Such practices are presumably very ancient and are often associated with the presence of a shaman or equivalent religious moderator, whose function it is to mediate between the worlds of secular and sacred experience. Shamanism is nearly universal in non-state societies, and may be seen as ancestral to the specialized religious vocations found in highly stratified cultures. A shaman, generally speaking, is also the prototypical mystic, because he or she must undergo a profound transformation of awareness brought about by a personal encounter with the sacred. A combination of individual experience and training enables the shaman to use ASCs for the purpose of maintaining spiritual ties between the human community and its sacred environment.

We may infer that regular contact with the sacred was and is most important for a great many peoples, for they have gone to considerable lengths in developing 'psychotechnologies' which are used for the desired change in consciousness. These methods simultaneously (i) effect a shift in metabolic parameters away from the normative range and (ii) prepare the mind for an immanent and momentous change. They vary enormously, and may include anything from the rythmic, stereotyped activities used in trance induction to the ingestion of psychedelic agents to

undergoing painful ordeals of self-mutilation. All of them apparently serve, in the terminology of Charles Tart (1975, 1980), to destabilize the psychological subsystems which maintain the integrity of one conscious state and replace them with the stabilizing components of another. One of the most widespread techniques of altering consciousness has been the use of psychedelic flora and fungi. It is, at least, a method for which there is a remarkable amount of archaeological and ethnographic data. Recent scholarship suggests that, far from being confined to the province of shamanism, psychoactive agents have played an important role in the religious traditions of state societies. Some notable examples include the early Vedic soma, identified by R. Gordon Wasson as a processed form of the fly-agaric mushroom Amantia muscaria (1968), the ergot fungus Claviceps purpurea, believed to have been used in the Eleusinian Mysteries of Hellenic and Hellenistic Greece (Wasson, Ruck and Hofmann 1978), and the various mushrooms known in Aztec Mesoamerica under the epithet of teonanactl, 'God's Flesh' (Ott 1976, Wasson 1980). What is significant here is that such substances are most often reserved for sacred and religious contexts. Contemporary use of psychedelic agents such as d-LSD 25 has amply demonstrated that these substances are potential inducers of sacred and mystical experiences, and that this potentiality is actualized by the proper psychological set and history of the individual (cf., for example, Pahnke 1972). Indeed, the clinical data assembled by Stanislav Grof (1976) suggests the possibility that drug-induced states are capable of producing just about every known type of transpersonal, religious and mythopoeic experience.

If in fact there is a functional unity between mystical states of a 'spontaneous' and 'induced' nature, the question arises as to whether they may share a common biology. It has been suggested, for instance, that psychedelic substances have the effect they do because they mimic the action of compounds synthesized within the nervous system. These endogenous compounds would be released in response to certain stressful or unusual conditions, as in the case of intense mental and physical ordeals used to elicit altered states. A model for this hypothesis can be found in the action of opiates such as morphine. Morphine is able to occupy specific receptor sites in the brain by virtue of its structural similarity to natural pain-killing agents such as the neuropeptide betaendorphin. Thus it is possible that some chemical agents which potentiate psychedelic experiences provide an indirect proof of an innate biochemical system for altering consciousness.

Although the pharmacology of brain metabolism is far from being well understood, the available information remains suggestive. For example, there are some interesting structural similarities between strong psychedelics and certain neurotransmitter substances, which relay chemical messages between individual neurons. Also, the precursors of a number of psychoactive compounds are already known to exist in the brain. The amino acid l-tryptophan, which is used for the synthesis of the neuro-transmitter serotonin, is a potential precursor of the powerfully psychoactive dimethyltryptamine (DMT).

Similarly, mescaline is capable of being derived from the neurotransmitter dopamine (Winters 1975). Whether such biochemical pathways are likely, given the range of physiological contingencies within the brain, is another question, and one not easily answered at the present time.

On a less esoteric front, we are able to generalize about global levels of activity in the nervous system for a variety of psychophysiological states. Conscious states may be ordered in accordance with the levels of increasing or decreasing arousal observed in each, as in Roland Fischer's continuum model (1970, 1975). Thus, starting from ordinary waking consciousness, we may proceed along either of two opposite pathways: one of increased or ergotropic arousal and the other of diminished or trophotropic arousal. Increasing degrees of ergotropic excitation, exemplified by states of arousal, hyperarousal and, ultimately, the high rapture of ecstasy, are correlated in physiological terms with an increase in oxygen consumption, cardiac output, body temperature and EEG activity. Not surprisingly, a complementary decrease in metabolic parameters occurs as we move along the trophotropic continuum, through states of meditative hypoarousal to the experience known in Sanskrit terminology as samādhi. According to Fischer's scheme, the normal 'I-perception' of the baseline waking state is transformed by states with a high sensory-to-motor ratio in the extreme forms of both ergotropic and trophotropic arousal into a 'Self-perception', such that the 'Self' experienced in ecstatic rapture and in samādhi are one and the same (1975).

The identification of brain structures and functions involved in states of consciousness is at once the most intriguing and the most difficult kind of physiological description we have yet attempted. The difficulty lies in the comparative inaccessibility of the brain to detailed study and its (perhaps) inconceivable complexity, which both contribute to problems in interpretation. We may, however, make a few tentative identifications, beginning with the lower (and therefore phylogenetically older) areas of the brain and working our way up.

A change in consciousness must first involve the reticular activating system (RAS), a diffuse network of primarily ascending pathways that occupy the core of the brainstem and the mid-brain. The RAS modulates levels of arousal in higher regions through its projections to the thalamic center of the brain, which in turn communicates with the overlaying cortex. Located along the reticular formation, a lower component of the RAS, are the neural control centers for REM-sleep, non-REM sleep and general arousal. According to the late Wilder Penfield, an area of cell bodies directly above these centers represents the neural substrate of consciousness and sensory/motor coordination, thus uniting higher and lower systems (1978). It is likely, then that brainstem and mid-brain regions are responsible for regulating general levels of arousal for all states of consciousness.

Above and partially encircling the mid-brain is the limbic system, a bilateral ring of structures. Some of these structures, such as the amygdala, hypothalamus, hippocampus and septal area,

are known to contribute to the emotional or affective elements of experience. Various regions of the limbic system are associated with emotions and activities essential for individual survival (feeding, fight/flight response) and with feelings of pleasure and pain. Arnold Mandell, for instance, contrasted two mutually inhibitory affective systems: a dopamine-regulated system for negative emotions involving the amygdala and hypothalamus, and a serotonin-regulated system for positive or ecstatic emotions involving the septal area and the hippocampus. He suggests that the latter functions as a neurophysiological correlate for the emotions of transcendence (Mandell 1980). At any rate, it seems certain that the limbic system regulates the intensity of affective experience, producing, in the words of Paul MacLean, a "sense of reality of oneself and the environment and a conviction of what is true and important (1970)". Qualitative differences in the experiential reality of states of consciousness and the intense noetic feelings of some states may be mediated here.

We come at last to perhaps the most perplexing area of the whole brain, the cerebral cortex. A widely recognized feature of the cerebrum is that the right and left hemispheres, while morphologically very similar, appear to handle different sorts of information. Language-mediating systems, for instance, tend to be concentrated in one hemisphere only, usually the left. Such functional asymmetries have inspired many broad generalizations about the cognitive 'character' of one hemisphere versus the other. Unfortunately, the data on which these generalizations are based are often inconsistent or subject to several interpretations. Part of the problem stems from the apparent plasticity of the neocortex and the varying degrees of laterality found from person to person. In addition, much of the functional asymmetry involves higher order cognitive processing, about which little is understood. The following, therefore, should be taken with a grain of salt.

The 'verbal' hemisphere, on the left side in most cases, has been shown to have a superior capability in number recall, fine motor skills, verbal coding, sequential task performance, arithmetic skills and temporal resolution. The 'non-verbal' hemisphere (hereafter referred to as 'right') has a complementary advantage in space relations, tactile perception, spatial resolution and the recognition of melodies and environmental sounds (Laughlin and d'Aquili 1974 ,Corballis and Beale 1976, Bryden 1979 et al.). The left hemisphere has been described variously as propositional, categorical, logical or analytic, while the right is believed to operate along associative, synthetic and intuitive lines. Perhaps these characterizations are due in part to the persistent idea that there are two complementary but mutually antagonistic modes of thought. Traditional dichotomies of yin/yang, secular/sacred and male/female, and dualistic cosmological systems found the world over may ultimately have their origin in the divergent processing strategies of the right and left hemispheres. The supposed non-rational and free-flowing qualities of the right lobe lead us to suspect its involvement in the mediation of altered states on a cognitive level. In

support of this notion, experimental studies indicate that hemispheric activation (as measured by the EEG) shifts preferentially to the right during REM sleep, drug-induced hallucinogenic states and meditative states (Goldstein et al. in Fischer 1975). The right hemisphere may even be biochemically predisposed towards positive or ecstatic mood (Mandell 1980, Tucker 1981), although the evidence for this remains equivocal (Silberman, Weingartner and Tollotti, in press).

So there is at least some reason to regard the right cerebral lobe as a focus for a wide range of altered states and non-ordinary experiences, some being structured and accomodated through the cultural system of religion. The dynamics of dreams, out-of-the-body and near-death experiences, as well as of mythopoeic and psychedelic or mystical states, may share an underlying cognitive unity, despite their functional differences. Furthermore, such states display some degree of commonality in that they (i) are frequently associated in sacred cultural contexts and (ii) appear, in the light of experimental and ancedotal information, to be conducive to psi phenomena. This last point is interesting, for there are several studies that suggest both 'active' and 'passive' forms of psi are more likely to occur during mental states which are favorable to right hemispheric processing (Andrew 1975, Broughton 1976 et al, in Ehrenwald 1977).

The association of psychical phenomena with altered states inevitably brings to mind the powers with which shamans, saints and mystics have been credited. Among those exotic abilities or conditions that consistently occur in the literature are: powers of levitation, physical immunity to extreme heat or cold, luminosity and the effects of incorruption (cf. Thurston 1952). Although this area is still a great terra incognita, it may be that such phenomena are related to profound, long-term adjustments in psychophysiology, produced by the following processes: (i) lengthy training and behavioral regimens implemented by religious and mystical schools, (ii) cumulative changes resulting from the frequent induction of altered states, and (iii) the psychological re-structuralization of death-rebirth experiences.

In conclusion, the purpose of this brief review has been to introduce a tentative psychobiology of religion, and to use such an approach for the exploration of the psychobiological dimension of mysticism. This is done with the belief that manifestations of sacred experience in mind and body are equally worthy of our study. While we cannot invoke neurophysiology to 'explain' transcendant experiences, or derive them (or any other conscious experience) from mechanistic interactions within the brain, a physiological approach may provide us with a useful frame of reference for understanding their correlations in the empirical world.

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# HELL ON EARTH: THE PATHWAY TO PEACE

By Kenneth George Killick

Abstract: The author describes his own mystical experiences and recurring suffering, both psychological and physical, which preceded his achievement of peace. He relates his spiritual path to the Kundalini experience.

General opinion is that Hell is that place where at the point of death souls who have transgressed against laws of right living as set forth in religious teachings are damned to be confined in perpetuity. There is then no escape from this extremely unpleasant experience. In this address we will not adopt that view, but rather the teachings of the eastern mystics who have brought the Kundalini experience to the forefront of the modern inquiring western mind. The hell that most of us suffer is brought about not by the forces of others suppressing us, but through our own attitudes toward ourselves. We can see in the works of Dietrich Bonhoeffer a man who demonstrated the ability to live in a hellish physical condition. Yet in all the degrading circumstances which surrounded his imprisonment in Hitler's Germany, this man did not waver from what he knew to be true. He created his own form of Heaven.

It is the attitude of personal lostness, deprivation, and uselessness which creates the hell that we know in our daily life. Many works have been written about Christian mystical attitudes toward spiritual perseverance. We can see this in the life of Joan of Arc. It is also true of the late Albert Schweitzer and of Martin Luther King. In each instance we look at an individual who would not turn back from an ideal, but held to a firm course of helping society elevate itself toward its own God-like ideal. We can see in these people individuals who have gone through a personal hell to arrive at the moment of triumph.

The Kundalini experience is often described as a singular experience. We read of how, during the study of spiritual literature and meditational practice, the seeker will suddenly find himself beset by internal feelings of burning, mental disarray, and desperate self-persecution, often to the point of suicide. Then a change begins to take place, and that individual becomes aware of what is around him and, more especially, of himself. His nature is not lost but, to use a metaphor, a harness has been put on his normal disarrayed and spasmodic effort toward living. There now develops a consistent purpose about all he does. His main concern seems to be that of bettering the lot of the world's inhabitants, and in using any skills or techniques he has to bring this about. I would like to suggest in this paper that the experience is an on-going one, and does not happen only once in an individual's life. There is more than once internal toil, trouble, and tribulation. There is an extremely critical review of oneself. Life is mercilessly torn apart and examined thread by thread. Then the threads are torn apart until the individual hairs of the very material that it is woven from are inspected meticulously. This burning desire is to know and to understand

all the multiplicity of attitudes and attributes which make up the tormented self. Throughout it all the one continuing thing is that the individual feels alone, abandoned, and lost, even when surrounded by those who constantly remind him that he is loved, cherished, wanted, and cared for.

It is indeed hell on earth. No amount of fasting or shutting oneself away in a hermit-like existence brings peace. The very thought of parties or the use of drugs as a method of escape becomes repulsive. There seems to be an internal desire to cleanse onself. No amount of friendship can overcome that self-demeaning attitude which the mystic experiences. It is only when a close bonded relationship is established between the seeker and his God that the pangs ease. From that point on Heaven begins to open. The unknown seems to become known, and so well known that it is an accepted fact of daily life. There is a consistency of attitude, effort, and concern. The one who has transcended through that hell of experience seems to know things which are far beyond what is generally accepted as normal.

Yet to stay in Heaven would be denying opportunities to work in Hell. And if we stayed in Hell we could not possibly do the Creator's work, for we would soon be exhausted from our efforts. So as we live our lives, we who are dedicated to the bringing of awareness to humanity must walk into the darkness with our small flame. We hope there are those who will come back to their own journey toward Heaven where their lights can be rekindled. They, in turn, can learn of Heaven in order to journey into Hell again. All of this is based upon the personal desire for service, where the selfish nature is shrugged off like an old and useless mantle. And so it is that those who would attain Heaven need to be constantly aware that the path to it is through Hell. The 23rd Psalm says this beautifully, "Yea, though I walk through the valley of the shadow of death, I shall fear no evil." The Kundalini experience is but a moment of walking that path. Many will find it only at their physical death. A few will find it in one moment in life, and many more than once. Blessed is the person who knows that the hell which is before him is but a stepping stone to his transcendency.

In the rest of this presentation I would like to share with you my own personal journey down this path. For I am not a scholar, and have only my own life to relate to concerning something so profound. I am sure you have heard people talk of the Kundalini experience prior to this meeting, and that the events which I will share will not be foreign to you. Hopefully this will aid others in understanding their own experiences.

As a young child I was blessed with many friends. Most were my parents' age, with several being the age of my grandparents. The family home was a cold water flat on the second floor of an old Victorian house located in a sleepy seaside resort town in the county of Sussex, England. The depression had a marked effect on my life. I can well recall seeing long lines of men waiting to collect a few shillings subsistence allowance. Soup kitchens appeared, and those who were able helped the less fortunate. Poverty was a way of life for thousands. Tempers were short as

goals in life became frustrations. I recall sitting at a ground floor windowsill talking with one of the neighbor widows. I was about four years old. I asked her, "Why does God let such cruel things happen in His world?" I do not remember the exact answer, but I do know it was not satisfactory. From that point on, this question became the burning question of my life. We did not go to church as a family, though my two brothers and I were baptised in the Anglican faith. We children were sent to Sunday School, however, and no matter how bright the day, it was always a cold, gloomy experience.

For a number of times in my childhood I was separated from my family through illness. Each time allowed me to fully understand the feeling of being surrounded by people, yet very much alone. Prayer became my principle occupation. These little talks were with a person which I know was God, but we had agreed he would accept the name of Peter at that time.

The years passed, my formal schooling broken due to lack of attendance. Convalescence gave me the time to visit my friends. They were those who made shoes, ran a printing press, operated a blacksmith's forge, and operated a dairy. At the bottom of the street were the stables, where magnificent clydesdales rested from drawing coal carts. At the top of the hill was the stable for riding horses, and an ever-present pack of dalmatians. Peter told me this was all his work. He was the sheets I slept on, the wood that grew, the newts in the stream, and the dust in the streets. By my ninth year I had a well-established order to my life: choir practice during the evenings of the week and two deliveries of papers each late afternoon. Saturday mornings gave me time to visit with my fisherman friends, with Sundays spent in church school. With each passing day a certain sadness fell on my life for I could not relate my feelings or thoughts to any members of my family. More than once I was sent away to bed for telling stories. My elder brother was the kinder of the two, for he would keep silent. But my second brother lashed out at me verbally and physically. The more I talked to Peter, the more I saw how hurtful events could be foreseen. When I listened to him, I knew all sorts of events that would come to pass. Things which were lost were soon found. I seemed to know the true feelings of those around me, and my bond to life and all of nature strengthened.

The dark days of World War II came in 1939. As school children we helped fill sand bags and dig trenches. Drills for air raids and gas attacks became a common event. But the most unnerving thing was forced evacuation. My grandmother and I had to leave our coastal home as we performed no useful function. My father and elder brother were in paramilitary organizations for the defense of the land. My other brother was in communications, and my mother stayed to look after them. I was sent Northwest into Central England. Only moments after being left by the billeting officer with an elderly retired couple, I received my first reprimand at their hands. They wanted a girl who would clean and polish. Of what use was a boy to them? Once again I found that silence was golden. We refugees were tolerated in the town, but did not feel any warmth.

Again my health altered my life. One day I had a pain in my side, but no one I talked to seemed to be interested. It was during a gym class, fortunately the last class of the day. I do not know how I got back to the house. I do remember very vividly certain locations where I stopped to gain strength and ask Peter for help. The owners of the house were away for the day, but in the study was another displaced person. She was the wife of a Polish doctor who had escaped from Warsaw and had come here to continue to fight for freedom. I remember a foreign voice and the shrill ring of an ambulance bell before I passed out. Some time later I woke to learn that I had suffered a ruptured appendix. Once again I was cut off from life's daily events. But this time I had no family or friends to visit. Convalesence came in an old house standing in its own large grounds. There were about twelve children there at the time. I do not remember ever getting dressed to go out. For some reason, we were going to be moved to a new center. It was during this period of constantly changing plans that I developed scarlet fever. Today it is nothing more than an annoying rash and a runny nose, but this was prior to the common use of antibiotics. More time to think and talk with Peter. My prayers seemed to always start with, "Please will you tell me why?" Each meeting left its mark.

My trust in Peter was simple in its nature. My life was his to use as he wished. Each time a need or opportunity arose I knew the answer was close by. Often the answer was in the form of another human being. During my younger years my friend Peter, my inner voice, explained profound yet simple truths. I learned that the real followers of all faiths are those whose lives are ones of action, not just words and thoughts. In clear terms I understood the value of "show me, don't tell me." How nice it would be to report that such insights brought love and friendship with my fellow man. This was not the case. Clergy of my own church could not understand me, and told me that my accounts were figments of a very lively imagination. The spiritual groups I mingled with were more interested in a family telephone service than in developing a relationship with God.

In 1941 conditions changed, and I joined my mother in a new family house. The old home had been damaged and my father wounded. My elder brother was now in the army and my second brother was to soon volunteer for the Air Force. Each night and day brought the war above us in the skys. It was during this time that I had the good fortune to meet Arthur Spray, known locally as the "mysterious cobbler." Arthur was in his late 50's then, and I was 15. This man personally knew of the hell one has to experience to know peace. My mother attempted to separate me from him as I turned toward him to understand some of my own life's dark moments. It was during this time also that I lost touch with Peter. All of the answers came from Arthur. The war was coming to an end in Europe. But I, like all of my family, volunteered. I elected the Royal Air Force and I spent much of my camp free time with the Chaplain, helping wherever I could. I often listened to him talk about the problems of life, and the answers he attempted to give for them. Peter again became my mental mentor, and the teaching continued. Simple things became clear to me: that we can be lonely in a crowded room;

that truth is often rejected and falsehood believed and that self-preservation is the rule of human survival. Time passed, and in 1949 demobilization returned me to civilian life. In quick succession I experienced a broken engagement, the termination of a business relationship, and rejection by a girlfriend on the grounds that I knew too much about her. I talked with Peter as I walked my dog during the small hours of the night, always trying to understand.

I spent many hours during the night in the church where as a choir boy I had sung God's praises. It was during one such night as I knelt in the flickering light of the chapel oil lamp that a vision came before me. I was told to stand and look up. Never was I to prostrate or kneel again, for the reverence in my actions toward His creation was the true worship he sought. To my question, "Who are you, please," came the answer: "I am God the Father, Maker of all creation. I am the one you have known as Peter." During this meeting I reaffirmed my vow to be a servant. I learned then that thoughts that had been with me all my life were memories of events experienced in prior lives. I was shown in this life, as if standing on a mountain top, events where I had strayed toward my own self-interest. The puzzle of diverse religions was shown to be nothing more than a constant, ever-present love of humanity, attempt after attempt to help us love one another. So much passed that night that I have yet to comprehend it all. At the closing I was told my offer was acceptable, but that is a poor description of the manner and moment. The words which lingered in my ears as I rode my bicycle home in the rosy light of a new day were, "Never give up, except to God, and never turn back." Later in life that spoken phrase would haunt me, for I was to forget all that I knew.

I now knew that the time had come to leave my home and all that the sea and countryside meant to me. I was to go away to another town and demonstrate my faith. So it came about that I took up residence in the City of St. Albans. The Abbey there, and its grounds became a part of my new life. My daily work took me to the small town of Hatfield, and each noon was spent in the quietness of its church. My constant desire was to serve, yet I felt I needed to have companionship. So I asked God to please help me where I had failed. The manner of meeting and physical signs of recognition were given. So now I continued my daily life in expectation. One week prior to Christmas, 1952, it all came to pass, and the woman I met then is still my wife today Nine months after this meeting we were married by the Dean of the Abbey. Just seven months after our marriage, we were on our way to Canada. Already I knew that more tests of faith were to come. I soon found that my life partner did not share the same dedication with such tenacity as I. I then realized that our paths are in sight of each other, yet totally different, and that each has his own path according to his strength. I felt loved by my family, and yet also like a stranger. I felt caught between two worlds, one of body and one of spirit.

It was in 1958 that my second vision came. I was driving home from my work at A. V. Roe Aircraft plant when Peter turned

up in my car, just as I had seen him in years prior. He told me that I would, along with 4,000 others, be thrown out of work, but not to worry for he would be near us. That sad day arrived within a year, true to prediction. As a staff member I talked to some of my colleagues about forming a group to help our less fortunate friends to find work. For nearly two months we gave our time to this effort. Illness again prevented my continuing with the project. It was then that I told my family of my vision. We were to be virtually penniless before help came in the form of new employment. For three months I remained confined to bed. Then a change began to take place. Shortly I could dress and sit in the garden when it was a bright day.

One day the children were indoors having their afternoon nap and my wife was busy with the ironing. Once again the person of God appeared to me. This time I was totally surprised, for I had been thinking only of what useful work I would ultimately do. He asked one simple question, "What do you want?" my reply was blunt, to a point of almost total rejection: "Nothing, what may I do for you?" After a few moments I went indoors. My wife, sensing that something had taken place, asked me what had happened, and I told her.

Conditions did not change and things got worse, yet I knew it was the destiny of my family for some sound reason. The day arrived when we were down to our last $37, just half of the month's rent. Our landlord would not accept this and we were told to expect eviction. At that very bleak moment, we were delivered! A new position in a new city was offered. Once again God had been true to his word. This part of the path brought me into direct contact with Dominican monks and Jesuit brothers. Often we would visit; they in my home, and I in their cells. And always the voice of my childhood friend Peter quietly asked me to show through example, and not just tell. Our stay in this part of our life was short, spanning only some 15 months. Again we as a family moved to yet another city. This time my work separated me from my family for months at a time. Yet I saw this time as a blessing, for it provided the means to contact people with a vast spectrum of experiences. It was a golden opportunity to share with others.

Friction grew at home and a safe harbor, which I so longed for in the union of my family, did not develop. My very being perplexed my wife and children. My family doctor did not understand what was happening to cause all of my distress. Often I would come home from work, only to go deep into the quiet of the countryside to be with my God, my friend. Why did people hurt one another when love was so easy? Jesus' cry, "Father, forgive them, for they know not what they do," did not make sense to me. It seemed to me that we do know what we are doing; we just don't care. This thought became a fire in me. One moment the answers would flow, and then I would see them rejected or misused. The true meaning of the oneness of the spirit did not seem to sink into the souls of my friends. Kindness was expected, yet seemingly not appreciated. Knowledge was abused when it had been freely given.

A new chapter started in 1966 and ended in 1977. During that time I was deeply involved in solid state physics. The culmination of this team effort brought about the advent of the pocket calculator and the mass production of the light-emitting diode. 1977 saw my release from employment as the company was dissolved into bankruptcy.

Time passed and I suffered a scathing attack from a very close friend who accused me of entering into a battle. Our relationship terminated. The pain was devastating. Within a few months yet another cornerstone of my life was to crumble. Never had I been so empty. In all my efforts to find God, none brought an answer. Long hours were spent in my closed home office. I would not see visitors, for they seemed to bring only arguments, not understanding. I would not eat or sleep. I had no interest in my own cleanliness. All seemed to be darkness. Yet I knew that he was somewhere. No matter how often I tried to return to help and serve, it was all blackness. My own prior experiences did me no good. In final desperation I made the decision that if he would no longer come to me, then I would go visit him.

Early one morning I awoke and hung myself. I cannot report any factual physical events that followed. You can only accept my word for what happened on the other planes. I went to my spiritual home. It was a place where I had often visited before, but this time I did not wish to return to my earthly body. I saw my friend again, and I was given my answer as to why I had thought I was alone and lost. It was all a simple case that I had developed a strong desire to be wanted by my fellow man. It really should not have mattered. I approached the dwelling that is my abode there. Walking toward me was a very dear friend. His hand was raised. In a kind but firm voice I was told that this day I was not welcome in my home, that I must go back and finish my task. And so it was to be. My death was not acceptable at that time. A close friend made the decision to take me out of Canada for a period of recuperation. Unknown to me at that time, my family had discussed the possibility of having me committed to confinement for a time in a mental institution, and later I was to discover a letter to substantiate that fact.

The torment did not stop with that experience. In fact, it became more of a burden. No matter how hard I tried to be kind and understanding, as I saw it, it all seemed to be taken for granted. I was very angry, for whatever I did seemed to make no difference. Within two months my wife left me and demanded that our home be dissolved. All traces of my harbor, so long sought, were dismantled. Friends begged that I walk away from the whole situation. Over and over again the story had to be told, "This is God's path, not mine." I had committed myself years prior to be a servant and trust him. The darker events became, the more sure I was that light and the long sought oneness of love would prevail. And, in the end, my wife returned and we began to rebuild our lives and our home.

In the time which followed another physical agony became acute. It was an inward burning that could only be escaped through exhaustion. I sought relief by plunging into writing;

letters poured out. I wrote to my friends. I wrote to people who I thought could be encouraged. The pain continued. It was so noticeable that my wife often mentioned the heat that was pouring out of me. Yet it was not as a fever, nor did the skin perspire.

Now there is a change. I know much about creation. I have my answers and have been sharing them with whoever has the desire to ask. I wonder like St. Francis if, "What we are looking for is what we are looking with." I think we are looking for the love of God by and with the love of God. I have walked through the valley of the shadow of death. My rod - my personal history -and my staff - my faith - have supported me. The Psalmist knew as I know now finally; that the path to Heaven is through Hell - the hell of our own doubts. And this, to me, is the true essence of the Kundalini experience.

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# PARADIGM CHANGE AND THE NEED FOR ACTIVE MYSTICAL EXPERIENCE

By Steven M. Rosen

Abstract: In defining the concept of paradigm, its relation to state of consciousness is considered. Humankind's basal paradigm is seen as the state of sensory perception. After examining the spectrum of awareness ranging beyond the paradigmatic, evidence for impending paradigm collapse is discussed. It is suggested that the mystical approach is the appropriate way to respond, but the traditional program of active mysticism must be extended to meet the challenge. The task of constructing a new paradigm is identified with our creative evolution as a species.

Paradigm is not yet a household word, but it was raised from relative obscurity with the publication of T. S. Kuhn's Structure of Scientific Revolutions.[1] And with the widespread adoption of this term came questions concerning its use and misuse. In my own presentation, I will use the term in its most global sense.

According to the most general definition given by Kuhn, a paradigm is "the entire constellation of beliefs, values, techniques and so on shared by the members of a given community."[2] Kuhn was referring to a given scientific community and the purist might argue that here is where we should stop. But facts of usage cannot be denied. Serving as a catch word for rallying the enthusiasm of the "New Age" or "Consciousness Movement"--Marilyn Ferguson's Aquarian Conspiracy (1980)--the term "paradigm" is coming to mean a constellation shared, not merely by a particular scientific community, but by the human community at large.[3] Such a constellation transcends the limits of a specific set of beliefs, values and techniques, taking on the dimensions of a state of consciousness. Accordingly, parapsychologist Charles Tart implicitly expanded the notion of paradigm by noting and emphasizing its similarity to state of consciousness.[4] I will add that since a paradigm is a fully formed framework, one that is firmly established and universally relied upon, it could not rightly refer to any state of consciousness but only to the most crystallized, stabilized state, that associated with the biophysical senses. Humankind's ultimate paradigm then is its sensory data base, and paradigm change at this level would not simply entail a modification of attitudes, beliefs, or specific methods of operation, but a transformation of our very way of perceiving.

Yet before we explore the prospects for such metamorphosis, it would be well to consider systematically the states of consciousness currently given that are not wholly of the paradigm. It is generally recognized that an entire spectrum of consciousness exists, a graded hierarchy of human awareness ranging from the most focused, paradigmatic level, to the ineffable realm where focus is entirely lost.[5] Many schemes for mapping this hierarchy have been offered. In my own version, the spectrum of consciousness is given an epistemological twist; I speak of the "spectrum of knowing," which

is given on page 138.

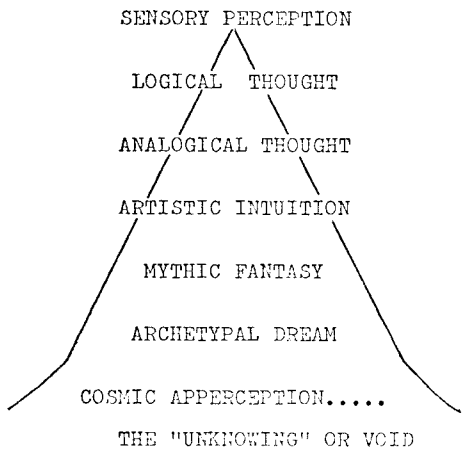


Figure 1. Spectrum of knowing.

Starting at the point of greatest focus, there is the sensory data base, the paradigm. Here external reality is directly perceived. One step below, logical or formal operations become possible. By so removing ourselves from external reality, we can deal more effectively with it. The outer world remains our primary concern and the success of our operations (representations, models, theories) depends on establishing isomorphic (i.e., one-to-one) correspondences with the sensory data base. In analogical thinking (thinking based on the use of analogy) we begin to draw more significantly on the inner source. From the standpoint of the paradigm, this philosophical style of knowing would be viewed as speculative or "fanciful."

As we proceed down the hierarchy to deeper levels of awareness we become further and further removed from what Lao Tzu called "the ten thousand things", the paradigmatic world of "multiplicity"; more and more we are embued with a self-validating sense of absolute unity, a "contentless, flowing harmony," as LeShan has termed it, that is the essence of the mystical experience. In artistic intuition, symbol and metaphor are used to capture[6] the flavor of this "world of the One".[7] Dissolving to the level of fantasy we may encounter the myth, "that undefinable something," as Jean Houston has said, "that never was but is always happening...calling us to citizenship in a universe and a reality larger than our aspiration".[8] In the medium of dream, self-transcendence can reach even greater heights of numinosity through the archetypal image, the awe-inspiring symbol that taps the collective origin of human experience. The culmination is approached in a state of consciousness that is neither wakefulness nor dream but a condition verging on the very brink of oblivion. Here, while the ecstatic balance can be maintained, all distinctions dissolve, all barriers come down--there is infinite interconnectedness in an Eternal Now...then a fall into chaos or void, an obliteration of positive awareness, a surrendering to "radical ignorance" or "the unknowing".[9]

It is our sensory mode of consciousness that orients us, fixes our basal identity, provides our context for distinguishing "reality" from "fantasy." And human progress as conventionally understood--scientific, technological, industrial, military--depends on operating within the realm of the senses. Tools, machines, instruments of every kind and description--from the oxcart to the supersonic transport, the abacus to the digital computer, the bow and arrow to the laser projection device--all are "prosthetics," refinements and extentions of the basic control unit, the sensorimotor apparatus. And as we continue to deepen our investment in this focused aspect of our being, become ever more attached to it, our survival seems ever more contingent on preserving it intact. How unthinkable then is the impending collapse of our sensory context.

But the signs are unmistakable. One clear indication is that our primary sense-based systems are rapidly reaching the limits of viability: technology run amok, bureaucratic breakdown, ecological crisis, suicidal militarism, nuclear insanity...is there anything left for the imagination? The general loss of

context is also reflected in the related unraveling of religious, social, economic, and political institutions. Moral entropy has set in. Long held values, time honored codes of conduct, are in a process of decay. The family is dissolving, markets and monetary systems are being disrupted, and there is national and international banditry and terrorism. At the level of the individual, a pervasive malaise is found, often leading to anger and despair, paranoia and psychopathy (the sense of this is well captured in the current crop of cinema "thrillers" that do little more than portray the grinding degradation of spirit, some even stooping to glorify it!).

Our fundamental "loss of focus" is indicated perhaps most directly by major upheavals within the scientific establishment. While certainty about our world was thought to be assured a hundred years ago, today the dominant theme is uncertainty. It is ironic that this has manifested itself in the "throne room" of science more than anywhere else in the "kingdom." Physics, the "king," and mathematics, the "queen," are the disciplines that appear most dramatically infected by burgeoning doubt. The anomolies and paradoxes that have arisen in theorectical physics are legion. With the twentieth century attempt to probe extremes of scale--the universe as a whole, the world of the minute--physicists are faced with violation of law, "infinities," discontinuities, "quantum leaps," "black holes," etc. Some of the adjectives used nowadays to characterize the behavior of physical systems are quite revealing: "pathological," "causally bad," and so on. The current status of modern physics is summed up nicely in the name of its premier principle: "The Uncertainty Principle" of Heisenberg.

As for the "queen," mathematician Morris Kline provides a sharp diagnosis of the present condition of his field.[10] He speaks of the series of "disasters" that has shaken the foundations of mathematics, describes the splintering of mathematics into several competing schools none of which can claim a sound, logically consistent basis for its operations. The title of Kline's book, Mathematics: The Loss of Certainty, articulates the point succintly.

Not that all is in order outside the "throne room." Among the voices of dissent raised in the "court" are those which express growing dissatisfaction with the Darwinian doctrine of evolution, and rapping persistently at the portals with data that can be neither dismissed nor explained in any "sense-ible" way, are representatives of the embryonic science of parapsychology.

So uncertainty is the keynote of our age. It is as if our spectrum of awareness were folding over on itself, the unfocused realm intruding increasingly on regions that previously enjoyed sharp resolution. In other words, a fundamental failure of paradigm seems to be in the works. Is there a constructive way of responding to this monumental challenge? What shall our attitude be?

How much easier it is to see what is should not be. When we muster the courage to view the crisis in its totality, it becomes obvious that the change besetting us is inescapable. But the

forces of inertia are great, its styles of expression varied:

> The denier: "There's a problem? What problem is that? I don't notice any."
>
> The minimizer (wearing blinders that severely restrict his or her view of the total dilemma): "We've seen this sort of thing before. It's not such a big deal. All we need is a little more ingenuity and matters will straighten themselves out."
>
> The reactionary (often mixing materialism with the packaged kind of religiosity that puts mechanical ritual before lived experience): "The problem is that there's been too much permissiveness. We must get back to basics, return to established virtues. For church-going, family-providing, moral men, there's no reason there can't be a Maine lobster in every pot and a Lincoln Continental in every garage (with a gun in the glove compartment, just in case)."
>
> The nihilist (with much bravado and some magical thinking): "Let it happen, man--I want it to. Let it all come down. I'm gonna' survive in spite of it."

What do these disparate fashions have in common? Each refuses to recognize what in fact seems inevitable--a paradigm breakdown so profound that no individual could escape its impact. Enter here the way of the mystic, for the mystical "style" is to accept the non-paradigmatic. But I would like to examine the role of mysticism in relation to the state of our spectrum of knowing.

The interpretation I am offering for the tumultuous events of this age is that our spectrum is "folding over," that is, that the spectrum itself is being transformed, being inverted in such a manner that the paradigmatic realm of external objectivity is becoming progressively overshadowed. It is my general conviction that the attitude of mysticism is the appropriate way to respond. Yet mysticism is no recent invention but a pursuit as old as time, an ageless quest. So let us consider the circumstances prior to the current "enfoldment" of the spectrum, when levels of awareness were clearly differentiated. What was the function of mysticism then?

The modes of knowing I have presented--direct sense perception, the symbolic modes of logic, analogy, metaphor, myth and dream--are distinctively human. The spectrum of awareness is a human spectrum. How is human development (growth, enrichment, fulfillment) accomplished? The answer provided by classical mysticism, from the ancient teachings of the Kabbalah to the modern writings of Carl Gustav Jung, is to become centered, to find the pivot point among the human spheres. Jung articulated the ultimate goal of psychoanalysis accordingly: we must achieve a balance of ego (associated with the sensory end of the continuum) and Self (associated with the parasensory).

A fundamental method recommended by Jung is that of active imagination.[11] Deliberately, the ego becomes receptive to what

lies beyond it, allowing aspects of the Self to take concrete form as images or symbols. By thus permitting positive expression to the Self--an uncontrived, intuitively coherent embodiment--the presence of the "unconscious" is authentically felt within conscious awareness and a therapeutically centering effect realized.

Symbolic expression becomes increasingly more potent as deeper, more universal levels of human consciousness are engaged, the most powerful image being the archetype, the symbol that voices an aspect of the totality of human being. And preeminent among archetypes is the archetype of the Self, the one representing no particular human theme, but the very goal of human development, to achieve this harmony or actualization. In the mandala of the magic circle the Self archetype is embodied, and great mystical figures of history may be taken as living embodiments.

Venturing beyond the archetypal level, through "cosmic apperception," we may get a glimmer of a potency that surpasses the human. Then we are overwhelmed. Positive awareness is lost. We surrender to void.

Indeed, while the human enterprise is still a viable concern, such capitulation is necessary for renewal, indispensible for maintaining the rhythm of life, both at the ontogenetic level of the individual "I" and the phylogenetic level of the collective "We." The life of human consciousness certainly does not consist of a single episode; an entire sequence is entailed. Consciousness is cyclical in nature. The cycle of waking and sleeping illustrates most clearly the necessity of negation, of surrendering awareness for the sake of renewal. Sleep therefore has been likened to a "little death." Of course, the cyclicity is far more basic than that, for it is found within period of wakefulness. We may go so far as to say that within every moment of human experience is a "little death," that every discrete experience--whether individually sensory or collectively archetypal--terminates in void so that we may experience again. Or, to paraphrase the late Itzak Bentove,[12] "our universe is continuously blinking off, then on, off, then on..."

But do these "little deaths" buy life without an end? Can the cycle of human experiencing be simply reiterated with no limit? Consider the example of organic process given by philosopher Nichola Georgescu-Roegen[13]. Each year, after losing its leaves in the fall, the life of a tree is renewed in the spring. Yet from year to year there is progressive growth and, finally, death. Georgescu-Roegen argues accordingly, that organic process is not just a pattern of simple repetition or reversal, but possesses a quality of irreversibility. Given the intimate relation between ontogeny and phylogeny implied in the spectrum, this principle of the irreversibility would apply to the species as a whole as well as to the individual member.

Applied to our own species, the principle suggests that the rhythm of human experiencing cannot simply continue without cessation. The "off/on" rhythm can be maintained only as long as the distinction between these modes is preserved. As the

tree surrenders its leaves so that leaves may grow again, humanity surrenders to void so that positive, void-free awareness may reawaken. But when elements of void begin appearing in the very midst of positive consciousness, even in the sensory heart of the paradigm, isn't this a sign that we are reaching the limits of our potential for renewal? To put it as I have before, the spectrum of human awareness is "folding over on itself." With void presently surging in on us, passive acceptance of it can no longer serve the purpose of renewal. The question of how to prepare ourselves remains. Is there any constructive way to respond to the challenge?

While Georgescu-Roegen's concept of irreversibility denies the simple immortality of endless repetition, it also disallows the opposing notion of simple mortality. Georgescu-Roegen was careful to distinguish irreversibility from what he called "irrevocability." An "irrevocable" process would be one of pure degradation, an irretrievable loss of any potential for life whatever, a final and absolute negation in void. But by the principle of irreversibility, there is, in fact, always renewal--not the renewal of sheer repetition of course, not the constant positing of the old identity, with its focalizing paradigm; rather, a creative renewal through which a novel identity and paradigm unfolds. The "mandala" of irreversibility then is certainly no circle closing endlessly on itself, nor is it the straight line irrevocably opening away from itself; it is the spiral, the form that synthesizes those opposites and in so doing, symbolizes the process of creative evolution.

If the totality of human awareness is realized at the archetypal level of our spectrum, the void beyond is not of human nature or being. But is it merely inhuman? Does it represent the utter negation of humanity? Not when viewed in the light of irreversibility. From that perspective, void is more properly characterized as a transhuman domain containing our phylogenetic potentiality. Then does not the current upsurgence of void in our midst invite us to evolve as a species?

An immediate R.S.V.P. seems in order, for creative evolution is participatory (as process philosopher Alan Anderson has emphasized.[14] If the future were of the already actual, we could do nothing but wait for destiny to run its course; but when it is our potentiality that is to be realized, we need to collaborate. The basic recommendation is that we extend the program of active mysticism. Here no attempt would be made to deny the collapse of our sensory paradigm and the entire spectrum of awareness issuing from this base; but neither would we merely allow ourselves to dissolve into "nothingness." Instead, we would enter into the domain existing beyond our faltering framework with the intention of creating a new one. Stated differently, rather than cling to our old identity or simply surrender it, we would seek to build a novel identity.

The procedure envisaged is not essentially different from the one proposed by C. G. Jung. As we have seen, the method of active imagination hinges on the use of the concrete image or symbol to make the "unconscious conscious" in an intuitively

coherent way. Drawings, paintings, or models can be used to achieve this end and the result should be deeply therapeutic. In the present case, a "meta"-model seems required. If the deepest level of human being is made concretely manifest through the archetype, we might say that a "metatype" is as potent as it can be, entailing as it does the transfiguration of our species. Just as the archetype of Self fully embodies the actualization of our potential as humans, the "metatype" would embody the process by which human being is creatively transmuted. And if the Self archetype, by so embodying actualization, promotes it, the "metatype" should do the same for constructive metamorphosis.

I will conclude with a brief indication of efforts at "meta-modeling" that already have been undertaken. Toward the end of his life, Jung himself apparently saw the need for discovering more universal forms of archetype. His colleague, Maria von Franz, carried this work forward after his death, her explorations culminating in the book, Number and Time.[15] Number is interpreted here in a non-Western, qualitative manner, and hypothesized as the primordial organizing principle for the unus mundus or "hidden continuum" from which less fundamental archetypes emerge. But can any ordinary number effectively represent the profoundly paradoxical unus mundus? About fifteen years ago, mathematician Charles Muses introduced the notion of "hypernumber" (the imaginary number i being his point of departure).[16] Related to Muses' idea, I believe, is the more recent attempt of Frescura and Hiley to mathematize physicist David Bohm's "enfolded" or "implicate order."[17]

But as Muses acknowledged, the abstractions of algebra must be given concrete geometric expression. "The geometry involved... can lead us to a deeper understanding," said Muses.[18] And this is in keeping with the program of "meta-modeling," wherein the development of concrete images has the highest priority. A promising example is the approach of cybernetics innovator Paul Ryan.[19] In his concept of community, "Earthscore," Ryan proposed use of a physical structure based on the Klein bottle amd Mobius strip (topological figures of central importance in my own work, e.g., 1975a, 1975b, 1977, 1981a, 1981b).[20] The "klein-form," as he called it, when used in conjunction with certain revolutionary catalyzing the radical transformation of communal identity. "Ecstacy such as this needs the objective correlative of proper mapping...proper mappings i.e., "kleinforms" are necessary; otherwise pathology contains pathology in subjectively self-correcting inspin." In other words, a concrete, intuitively coherent image or "metatype" is needed to prevent dissolution in void.

If our current crisis is seen as a sign that void is truly enclosing us, it is my conviction that the neo-Jungian enterprise I have outlined is the appropriate way to respond. The individualized, more limited approach to mysticism was quite effective in the period of paradigm stability. But today, to have any hope of meeting the challenge to evolve, the expansion suggested seems to be called for. In the words of transformation theorist George Land, we have only two alternatives: to Grow or Die.[22]

## Footnotes

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## DIALOGUE WITH AUDIENCE

Ellery Haskell: I would like to ask Kenneth Killick about the transformation of physical energy in the kundalini experience.

Kenneth Killick: Hell on earth is a very physiological thing. I had an experience of total lostness. I would go for a walk and get lost where I had never been lost before. Often I would have to stop and ask someone, "Can you tell me where I live?" Just after I was released from hospital I demanded that I be allowed to drive continuously (except for restroom and fuel stops) from Ottawa to Grand Rapids, Michigan. Clinically, I suffered from a disease which is commonly known as Neurological Dermatitus. There were times when I had no flesh on my hands or my feet. All of this is, in actual fact, a transformation of the body. Before this experience I was the assistant director of research for an international solid state research laboratories. I was an active counsellor with nurses in the death and dying experience in the Ottawa hospitals. I was also a counsellor for the criminal department of Ottawa, assisting police to understand how prisoners feel, once incarcerated. My whole life, my wife tells me, was one of hectic activity, which suddenly changed. It was then that I started to go through the physical hell, mentally and physically, with breakdowns of generalized good healthful order.

Steven Rosen: Someone has just asked me for more detail concerning what I mean by "active mystical experience." My point was that when Jung worked with patients to achieve a therapeutic result what was important to him were images, symbols--i.e., something that struck a responsive chord, something that touched the person on the inside as well as on the outside. Through images and symbols he wished to tap the archetypcal level. My suggestion is to extend the Jungian process by tapping an even deeper level by trying to embody or symbolize it. I think that this is being done now by some work in architecture, art, mathematics, and some physics. And some of my own attempts have been directed at finding an image that touches a person so profoundly that it brings about a process of transformation. A propos of this I can cite Paul Ryan's Cyberentics of the Sacred. Ryan wrote about the radical transformation of communal identity. He provided descriptions of communities being formed and identity being transformed in these communities. He said that when identity is being transformed , when we are going to deeper levels of consciousness and entering into mystical experiences, it is necessary to have proper tappings--i.e., objective forms that model this transcendental experience. For this purpose I have been using the Mobius sufface and the Klein bottle. And I have found this approach tremendously stimulating. It rings true.

Mary Jo Meadow: I am sure that many of you know that today several scholars are involved in mapping consciousness. Our first presenter referred to Roland Fisher's mappings which are related to actual brain function, hypo and hyper arousal. Then there is Ken Wilbur's spectrum of consciousness.

Steven Rosen: I want to add that the man sitting next to me synchronistically has also been working with the idea of the Mobius surface. I never knew this man until I met him today; and I learned of his work only a year or two ago. This is how the Zeitgeist forms without our even knowing it. There are these important connections, it seems.

Mary Jo Meadow: I also want to talk about what one does for the encouragement of positive mystical experience. Of course, there are the mystical traditions of the established world religions, and one can easily find persons who can guide us within any one of these religions. For those who are not interested in working in one of the established religions there are, however, other techniques. I think that one of the best self-help techniques in this area is found in the work of Ira Progoff who has an intensive journal method. He has exercises for intergrating your own past and using the understanding you gain of your past for dialoging with events, people, and works that go on in your life in the present. He has methods of tapping the depth dimension with dream imagery and spontaneous symbolic productions. And finally he has methods for getting into more meditative frameworks and ways that people can find to create their own mantras. These exercises will help to lead a person to a dimension beyond personal unconscious to that which is more "cosmic." I have worked with this method myself and am enthusiastic about it.

Vesna Voynavich: I have a question for Mr. Sobus. You mentioned that there may be biochemical processes within us which in their effects are analogous to psycho-active drugs which can be taken into the body from the outside. To what extent in the various cultures do you find a knowledge of these biochemical processes and their effects?

Jay Sobus: Well, I hardly know where to start. Any non-state society will have ways of using these processes. Sometimes this is done through rituals, and your nearest anthropology department can provide you with reading on this subject. The desired effects can be achieved through hyperventilation or relaxation. Some of the ways that have been used in the past involve some kind of mutilation or really nasty practices. But that is really not necessary.

# SUMMARY AND VIEWS FOR THE FUTURE

By Mary Carman Rose

The Academy of Religion and Psychic Research represents a number of more or less closely related and relatively new interests in the American Academic community. Of course, these interests include all mystical and psychic phenomena. But on the one hand, the psychic and the mystical themselves include a great variety of human experiences; and, on the other hand, these terms do not necessarily include, although they suggest, many phenomena which are associated with the mystical and the psychic--e.g., dreams, conversion experiences, spiritual disciplines and development, and the views of reality and truth used for interpretation of these experience.

As program chairman for the 1981 Academy, I reflected that research into the paranormal and related topics encompasses many areas, all of which are currently in need of scrutiny and development and all of which also would be prime topics for the program. Thus, the phenomena with which the academy is concerned have a long and, at least for the most part, honorable history throughout the world. This means that the history of concern with these topics could be expected to include concepts and discoveries which we would be unwise to ignore or not to assess very carefully once we become acquainted with them. Clearly the study of the religious in relation to the psychic should be conceived as totally ecumenical. This involves the deliberate seeking of data, concepts and convictions from both East and West and North and South. Obviously many kinds of expertise will be needed for these studies. For example, the Academy should not only welcome but should seek out theologians, psychologists, sociologists, philosophers, historians, psychotherapists, and 'futuristic thinkers.' Because of the dynamics intrinsic to any on going inquiry, the investigation of religious and psychic phenomena is profitably examined in respect to its possible future. Any vital area of inquiry may be characterized as moving into the unknown and the unexpected. And a fortiori this is true of religious and psychic phenomena. For we cannot envisage what these areas will require in the way of categories for the interpretation of experience, modes of inquiry, preparation for inquiry on the part of the investigator, the meeting of the challenge for assessment of hypotheses, and the entering into interdisciplinary cooperation. Finally, it seemed to me that one feature of inquiry into religious and psychic phenomena which was central to historical studies, present problems and opportunities, and future development is its interdisciplinary nature. And I suggested the interdisciplinary nature of the concerns of the Academy as subject for the 1981 annual conference.

There is just now a burgeoning within the academic community of interest in paranormal and related religious phenomena. There is also, however, tremendous recalcitrance on the part of some academicians to take these topics seriously as areas of academic investigation. And there are still other academicians who, while they are theoretically willing to accept these as legitimate areas of inquiry, are unaware of their importance as this may be discerned through the effects of these experiences in the lives of

persons who have them. Also, it has been my experience that these thinkers tend to be totally unimaginative about how mystical and paranormal experiences may be investigated. A year ago at a conference I heard what was supposed to be a major contribution to parapsychological research but which consisted only of witticisms about what parapsychology is not. It could have been amusing, except that some of us regretted the lost opportunity for developing a most important area. At the same meeting another colleague told me that he considered all reports of parapsychological experiences as 'too fantastic to be considered.'

Thus, Howard Mickel's 'The Psychic Underground in the United States: Its Size, Shape, and Significance' served to call attention to, and to establish, the de facto widespread interest in and experience with psychic phenomena. And as a corollary Professor Mickel's paper also served to establish that the academic world at present faces the important challenge to become actively concerned with these issues. Then, the panel on the general problems the academician encounters in fostering work in parapsychology provided an opportunity for members of the Academy in attendance to share their difficulties and the encouragement they have encounted by virtue of their interest in psychic phenomena.

On the one hand, there is, as I have noted above, a great diversity of views on religious and psychic phenomena, both East and West. And, on the other hand, presently in philosophy, theology, and, of course, in science there is both the hope and expectation that we will soon achieve an intellectual community which will encompass the entire world. For these reasons I was eager to include on the conference program a session which involved the presentation of Eastern and Western views on some topic central to the concerns of the Academy. Three papers comprised an East-West session on views of reality, man, and mysticism as a source of cognitive insight. An Indian view was given in Gopi Krishna's paper, 'Consciousness, Maya, and Reality' which was read by Gene Kieffer. And another view of Indian thought and spirituality was contributed by Daniel Bassuk's paper, 'Description and Explanation of Miracles of Sathya Sai Baba.' One currently important Western view of metaphysics and mysticism was given by Alan Anderson in 'Process Thought: Mysticism and Reality.'

The symposium entitled, 'Psychical Research, the Nature of Man, and Life After Death' brought together three papers each of which in a pioneering manner explored aspects of psychic research in relation to several current investigative principles. F. Gordon Green's 'Paranormal Memory Motifs Through History' united some reported contents of near death experiences with perennial, historically significant uses of the same theme. Frank Dilley's 'A Philosophical Look at Identification of Disembodied Spirits' applied techniques of contemporary philosophical analysis to a centrally important topic in parapsychology. And Frank Tribbe's 'What Can Parpsychology Tell Us About the Nature of Man?' placed parapsychology firmly at the heart of the interdisciplinary approach to the study of man.

The symposium entitled 'Transpersonal Consciousness and Creativity' was a result of what Boyce Batey calls 'serendipity'.

When Frank Tribbe mentioned to me in a casual conversation that he was thinking of writing a paper on creativity and inspiration for the 1981 conference, I urged him to follow through on this. And it was through Dick Batzler's kind suggestion that we were able to include the work on art therapy currently being pursued by Francesco di Leo and Joan Kellogg.

The symposium entitled 'The Pragmatism of Expanded Consciousness' provided opportunity to feature four interdisciplinary papers each of which in at least one of two important ways explored investigative approaches to parapsychology. That is, either they brought together elements which are, in fact, not separated, although they are presently artificially separated by virtue of our specialized modes of inquiry, or they brought into juxtaposition two or more elements of parapsychology the interrelations of which the academic world has not yet explored very deeply. In this connection Jay Sobus' paper brought together biological and neurophysiological aspects of altered states of consciousness. Kenneth Killich's "Hell on Earth: The Pathway to Peace" creatively united some Hindu concepts and insights concerning man with current interest in psychotherapy and spiritual development. And Steven Rosen juxtaposed the current widespread interest in paradigms as instruments of analysis and illumination of selected areas of inquiry with the novelty of mystical experience.

What of views for the future of studies of mysticism and other types of religious experiences and of the psychic and other dimensions of the paranormal? What constitutes a fruitful answer to this question depends on the current state and ethos of these studies. I suggest that one centrally important concept at the present time is that of the careful cultivation of the several ways in which holism is relevant to these studies. I will draw attention to two of these ways here.

First, each instance of a religious or psychic experience is a complex whole. It also plays one or more roles in the larger complex whole which is the life of the individual who has the experience. And through his roles in the several communities of which he is a part, his experiences of the religious and the psychic probably have some effect on these communities. As investigators we learn from our conversations with others and perhaps from our own experiences with these phenomena that religious and psychic experiences have effects--sometimes very profound effects--on spirituality, values, personality structure, and perspective on life. And I suggest that this is also true of the person who has forgotten his experiences; rejected them; been puzzled by them; or failed to remain faithful to the demands they made on him or the challenges they brought him. Henri Bergson proved himself a wise psychologist when he declared that all experiences leave their mark on the psyche as well as in the memory. One never knows when some past religious or psychic experience will turn out to have significant, recognizable effects. And certainly some of these experiences continue to reveal their significance through the years, so that they seem never to be exhausted or finished. A corollary of this is that the investigator needs to keep in mind that he is examining only the present and at most a part of the past of the life, personality, and values of the

individual who reports his experiences. And full effects of the religious or psychic experience may not yet have appeared and its significance and even its content may not yet be known even to the person who has had the experience. Holism is important here because it requires that the experience be considered in relation to the future as well as the past and present of the individual's spiritual and intellectual nature.

Second, emphasis on holism is a necessary correction to the view that any one specialization alone suffices for the investigation of all aspects of religious and psychic phenomena. For these studies many specializations are needed; and each of us who is engaged in them has one or more area of expertise--e.g., Jungian or Freudian psychology, behaviorism, analytic philosophy, psychology of religion, comparative religions, psycho-therapy, neurophysiology, etc. In addition to this savoir faire in a particular discipline, however, there is also needed another type of preparation which so far has had little attention. The investigator needs to acquire what may be called the inter-disciplinary attitude. This attitude has at least three dimensions. First, as I have suggested, it entails the emphasis on the fact that no one of the specializations can do all the inquiry into the religious and the psychic. Second, it entails the expectation that we may discover we do not yet possess all types of expertise which may be needed for the successful study of these phenomena and that specializations not now involved or perhaps not yet created may eventually be of paramount importance in this inquiry. Third, it entails the fostering of the creative work which alone can both synthesize the work of several specializations and either supply what is missing or point to the hiatuses which indicate areas of work not yet undertaken. Because each of the specializations indicates an abstraction from the de facto concrete experiences under investigation, only this synthetic creative work can restore the wholeness and distinctiveness of each instance of psychic and religious experience.

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## FINAL SESSION

### Dialogue with Audience

Boyce Batey: Today we have talked about psychics, saints and scientists. We've talked about hell and heaven. About the near death experience, the thanatomimetic experience, the Lazarus syndrome, pseudo-death, near death experiences; about the out-of-the-body experience, the astral exteriorization phenomenon, astral projection or for those scientifically inclined the experience of antigravitational tetra-synchronicity, a state of being in four dimensional time. We've spoken about apparitions. We've learned that 36% of Americans have had mystical experiences and that these are evidence of an interconnectedness of all life, a unity, a oneness that they bring one toward wholeness, integrating and assimilating one's experience. We've learned that the mystical experience is the mother sea and fountainhead of all religion and that mystical experiences tend to normalize the individual. We have talked about the experiential knowing that comes through the mystical experience, the experience of satori and samadhi, of Brahmacarium, of going into the white light, going into the black void, touching the blue line, knowing the kingdom of God, the unification experience, the oceanic experience, the experience of cosmic consciousness, the highest state of consciousness, the most important state of consciousness. We've talked about new world views, new paradigmatic ways of looking at reality; of recognizing that the Einsteinian field theories displaced, outdated, and superceded Newtonian mechanics.

At Princeton University the astrophysicist, John Wheeler, working in the field of geometrodynamics, says that everything is composed of geons, a geon being defined as the smallest curved particle of empty space that can exist, everything composed of nothing. We have sought to gain insight into miracles through what Sathya Sai Baba is doing. Saint Augustine said miracles are not contrary to nature; they're just contrary to our understanding of nature. A Jain monk recognizes the sacredness of all life. A Jain theology also is that one comes toward truth by looking at all facets. We are a community of scholars. We seek truth. We seek truth by looking at it from different perspectives, an interdisciplinary approach. We seek the views of the philosopher, the psychologist, parapsychologist, the scientist, the theologian, the religionist, the anthropologist. We seek to find within ourselves that which is part of all. Among all of these terms might there be, as suggested by a Dr. Rogers on the West Coast in a Ph.D. doctoral thesis, a generic term, nonthreatening, that might be used to refer to all of these experiences. In that dissertation he suggested the term psi-flow as a generic term, nonthreatening, to refer to everything of this type. Where has all of this talk, this discussion, brought us? This interdisciplinary work, the symbiosis of the experiential aspects of mysticism and the experimental scientific approach of psychical research? Where are we? That is what we're doing now.

Summing up, coming out now with ideas that sound eternity in a sentence and probe infinity in a phrase.

Steven Rosen: I would like to add some things to the paper I presented earlier. I was talking about the prospects for a kind of global evolution that we seem to be on the verge of. I try to lay out some of the symptoms and by drawing from many diverse sources to show that the case is made because of the very diversity of symptoms in so many different areas. The same uncertainty and disintegration seem to be arising, and my question is how we can respond to this challenge. If the totality of human awareness is realized at the archetypal level, then the void beyond the archetypal level is not of human nature or being. But is it nearly inhuman? Does it represent the utter negation of humanity? Not when viewed in the light of that principle of irreversability I mentioned before, where the leaves grow and die then grow again; but, progressively, the tree is growing as a whole and dying as a whole. The image of the spiral, in other words, that's what irreversability can mean in terms of a concrete image, a spiral. From the perspective of irreversability, from the perspective of the spiral, void is more probably characterized as a transhuman domain containing our phylogenetic potentiality. Then doesn't the current upsurgence of void in our midst invite us to evolve as a species? An immediate RSVP seems to be in order because creative evolution is participatory. If the future were of the already actual, we could do nothing but wait for destiny to run its course; but when it's our potentiality that is to be realized, what we must do is collaborate. The basic recommendation that I'm making is that we extend the program of active mysticism. Here, no attempt would be made to deny the collapse of our sensory data base and the whole spectrum of awareness issuing from that base. You wouldn't attempt to deny that it's collapsing. But neither would we merely allow ourselves to dissolve into nothingness. The spiral says that instead we would enter into the domain existing beyond our faltering framework with the intention of creating a new one. Stated differently, rather than cling to the old identity or simply surrender it, we would seek to build a novel identity. The procedure envisioned by Hume is not essentially different from the one I'm offering. As we've seen, the method of active imagination hinges on the use of the concrete image or symbol to make the unconscious in an intuitively coherent way. Drawings, paintings, models can be used to achieve this end and the results should be deeply therapeutic. In the present case, a metamodel, not a model but a metamodel, seems required. If the deepest level of human being is made concretely manifest through the archetype (that's the deepest level of human being,) we might say that a metatype is needed for the transhuman realm. Here the repressed material is as potent as it possibly can be, entailing the transfiguration of our species. Just as the archetype of self fully embodies the actualization of our potential as humans, the metatype would embody the process by which human being is creatively transmuted and if the self archetype, by so embodying actualization promotes it, the metatype should do the same for constructive metamorph sis.

I'm going to conclude finally, with a brief indication of efforts at metamodelling that are now being undertaken. Toward the end of his life, Carl Hume, apparently saw the need for discovering more universal forms of archetype. His colleague, Maria von Franz, carried his work forward after his death. Her explorations culminated in the book Number In Time. Number is interpreted here in a nonwestern qualitative manner and hypothesized as the primordial organizing principle for the unos mundas or hidden continuum from which less fundamental archetypes emerged. But can any ordinary number effectively represent the profoundly paradoxical unos mundas. About fifteen years ago, mathematician Charles Muzayes introduced the notion of hyper-number, the imaginary number i being his point of departure. Related to Muzayes' idea is the more recent attempt of Frescura and Hiley, students of David Bone, to mathematize Bone's enfolded or implicate order. But as Muzayes acknowledged, the abstractions of algebra must be given concrete geometric expression. "The geometry involved can lead us to a deeper understanding," said Muzayes; and this is perfectly in keeping with the program of metamodelling where concrete images would be of the highest priority. A promising example, and I mentioned it before in responding to one of the questions, is the approach of cybernetics innovator, Paul Ryan. In his concept of community called earth score, Ryan proposed use of a physical structure based on the Klein bottle and Mobius strip. These are topological figures of central importance in my own work and Kenneth Killick's work; and more and more this image seems to be emerging as one that could be very helpful and useful. The Klein form was the term that Paul Ryan used, and he used it in conjunction with certain revolutionary videotaping techniques. It was seen as a means of constructively catalyzing the radical transformation of communal identity. "Ecstasy such as this," and of course he's talking about mystical experience here, "needs the objective correlative of proper mappings."

Proper mappings, in other words, Klein forms in Ryan's language are necessary. Otherwise, if you don't have proper mappings, if you don't have the objective side, pathology contains pathology in subjectively self-correcting in spin, which is just a fancy way of saying that you go down the tubes. A concrete, in my own language, intuitively coherent image or metatype is needed to prevent the solution in void. So, what I'm saying is that the current crisis that we're facing can be interpreted as a upsurgence of void. That void is surging in on us, then. It's my conviction that the neo-indian program of metamodelling that I'm suggesting is the appropriate way to respond. The more individualized approach to mysticism was quite effective in the time of paradigm stability, when this thing was stretched out and wasn't folding over on itself then we could afford to be mystical in an individual way. But, now, I think that any hope of meeting the challenge for creative evolution, the expansion of the program of active mysticism seems to be in order. One final quote from the writings of George Land, in fact, from the title of his book, "I think that, perhaps,there

are only two alternatives before us today, either we grow or die." Thank you.

Boyce Batey: During the day, Steve, you referred to entropy as a downgrading of energy , an integrating principle. Does that principle have a name?

Steven Rosen: The principle of upgrading energy could be called negentropy, entropy as a downgrading principle. Negative entropy would be the opposite, would be an upgrading principle. I'm not satisfied with it because negentropy is itself sometimes used in a rather materialistic old paradigm, old consciousness kind of sense. So maybe the best thing to do is call it the consciousness principle.

Boyce Batey: The Journal of Religion and Psychical Research published an article by Steve Rosen in which he used the Mobius strip and its implications and I think it would be very interesting for you to have Steve tell you a bit about the Mobius strip and the implications of it, how it's used.

Steven Rosen: Well, part of the beauty of this is its very simplicity. You take two ends of a narrow strip of paper. You twist one end. Join the two ends and tie those two ends together or tape them together. Then you have what mathematicians call a one sided surface because if you start on one side of this surface and follow the natural contour of the surface you wind up on the other side of the surface. This symbolizes the union of opposites. It symbolizes a dialectical process, a process of creative growth, how opposites join together. When people talk about opposites joining, they talk about synthesis. But, I believe that it's not enough just to talk about it. We need a symbol that maps it and models it in an intuitively coherent way, one that touches us on the inside and, of course, it's up to everybody to decide what it is that's going to touch them on the inside. So, I feel a strong sense of attraction to this surface as a metamodel, but the thing about it is I cannot impose my perception on anyone else. That's the very point of this: in order for it to be natural it has to mean something to you. If it doesn't mean something to people and it doesn't draw and attract people in their own terms, from their own point of view, then I was wrong and I'll go on to something else, then we should all just forget about it and try to get another symbol that will help us through the crisis.

Boyce Batey: Steve has used the Mobius strip also as a model of survival of consciousness after death. How you do that?

Steven Rosen: Boyce is referring to an article of mine which was originally printed in New Humanity and which he reprinted in the newsletter of the Academy of Religion and Psychical Research. I told here about a parascience conference where I found physicists pouring out their hearts, taking about dualism and monism and being philosophical. It was a beautiful mix. They were interested in the problem of surviving material death.

Some of them were saying we need a dualistic modal and others were talking about monism, and it seemed to me that the only way we could survive would be to get beyond the monistic kind of materialism where there is no way we're going to survive material death. We need a form of dualism, but a form of dualism in which there is a natural bridge to the other side, so to speak. The occult literature has been filled with references to the fourth dimension and the other side; and it never synthesized. This is what Boyce was saying before, they need to integrate synthesize. Science and occult thinking never became synthesized because the occultist never could provide the bridge to the other dimension. There's one subspecies of the occult and it's called quantum physics. Quantum physicists today are dealing with an added dimension and they don't know what to make of it, so they use all sorts of arbritary artificial devices for mapping this fourth dimension and don't really succeed in doing it. In that article I said, "Well, you can't use monism, certainly, to account for this transition to the other side or into another dimension and you certainty can't use dualism of the old kind because then you have to make this leap. How are you going to get across?" The Mobius surface, to me, is important here because it represents the fusion of the one and the many of the monistic and dualistic. So, for me, it's a very powerful image and I'm standing here feeling more and more self-conscious because more and more it's beginning to seem that I'm imposing this but all I can do is be sincere about it and ask people who think it's important enough to follow up and investigate for themselves.

George Fisk: I want to comment on the opposite of entropy. Most of you, of course, are familiar with Teilhard De Chardin who coined the term radial energy which says that from the smallest particles there is a desire always to rise to a higher and higher form of consciousness. This is expressed beautifully in the poem of Jalaluddin Rumi, which of course, is originally in Persian. "I died as a mineral and became a plant. I died as a plant and became an animal. I died as an animal and became a human being. When I die as a human being, what marvelous angelic form shall I rise to radical energy ever to higher consciousness as opposed to mere entropy."

Boyce Batey: And the Jesuit priest and French theologian, paleonthologist, Teilhard De Chardin also said, "Our object as men is to act as though no limitations to our abilities exist. To be co-creators with God." The value of any knowledge whether it be cognitive or experiential is the extent to which you assimilate and integrate that knowledge so that it effects how you think, feel, speak and act. May the knowledge, mainly cognitive, that you've experienced here today be added to the experiential knowledge that through meditation, contemplation, prayer, you, in private, may grow. Do come and see us next year at Chestnut Hill College in Philadelphia when we will have the next academic conference of the Academy of Religion and Psychical Research and thank you so very much.

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